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TRAVELS

IN

SOUTH-EASTERN ASIA,

EMBRACING

HINDUSTAN, MALAYA, SIAM, AND CHINA;

WITH NOTICES OF

NUMEROUS MISSIONARY STATIONS,

AND A FULL ACCOUNT OF

THE BURMAN EMPIRE;

WITH

DISSERTATIONS, TABLES,

ETC.

BY HOWARD MALCOM.

"Homo sum; humani nihil a me alienum puto."..... TERENCE.

IN TWO VOLUMES.

VOL. I.

BOSTON:
GOULD, KENDALL, AND LINCOLN.
SOLD BY BOOKSELLERS GENERALLY THROUGHOUT THE UNITED STATES.
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PREFACE.

THE only aim of the following pages is utility. Had a place been sought among admired travellers, I should have given more descriptions, incidents, and delineations of private character; and fewer facts, opinions, and reflections; which would at once have saved labor, and rendered me less vulnerable.

Honest intentions, diligent inquiries, and fortunate opportunities, will not secure a traveller from errors, even in Europe or America, where, in every place, we meet persons of veracity, and free to impart information. In the East, the case is much worse. The foreigner, dreaded for his power, and abhorred for his religion, excites both civil and religious jealousy. His manners often displease, by the omission of forms of which he may be ignorant, or to which he cannot succumb. He is met with taciturnity, or wilful misrepresentation; and if he escape these, he will generally encounter ignorance. If he be so happy as to find both intelligence and communicativeness, the want of books, maps, charts, and statistics, renders the information of natives merely local, and often conflicting. Added to all, his interpreter may be unskilful. If he

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depends upon resident foreigners, their arrival may have been recent, or their opportunities small, or their inquiries negligent, or the statements of one may be flatly contradicted by those of another. All these embarrassments have met me by turns, so that frequently, after laborious and continued inquiries, I have been compelled to lay aside the whole mass of notes, in the utter inability to decide whom to believe. I preferred silence, and apparent deficiency, to questionable statements.

My advantages have, nevertheless, been great. I was sent out, as the deputy and representative of one of the great American Missionary Societies, to examine into, and with the missionaries adjust, many points not easily settled by correspondence; to compare the various modes of operation in different missions; to survey the field; to compare the claims of proposed new stations; to comfort, encourage, and strengthen the missionaries in their arduous work; and to gather details on every point where the Board lacked information. Such a mission gave me confidence, in the eyes of all classes, wherever I went; and toleration in making investigations, which might otherwise have been deemed impertinent. The time spent at each place, was sufficient for deliberate inquiries, from various sources. In most places, I found missionaries and civilians, who had lived long on the spot, and who gave me the fruits of mature and extended observations. My interpreters were in general not only thoroughly conversant with the language, but in the habit of familiar intercourse with the people, and possessing their confidence.

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Before leaving a place, I generally submitted my notes to several persons for a careful revision. If, therefore, I should be convicted of errors, they are such as the best informed persons on the spot have fallen into, and as my reader would have imbibed, had he been in my place. Some errors may be charged to me, through mistake of the objector; for often, when I read my notes in various places, gentlemen dissented from some statements with great confidence, the correctness of which they admitted on further examination; which examination they would not have made, had I not quoted some influential name as my informer.

It is, of course, out of the question to quote authorities in a work not drawn from books. To have filled the margin with names would have been to violate propriety, while it could not add to the reader's confidence to quote persons wholly unknown to him. In every part of the work I have studiously sought brevity, lest, by diminishing its circulation, my great object should be defeated. Voluminous communications in relation to my official doings, inquiries, and conclusions, are in possession of the Board, which will not be withheld from the examination of proper applicants.

Conversations with heathen, converted and unconverted, often deeply interesting, are omitted, because they occur so abundantly in the printed communications of missionaries. Descriptions, adventures, and scenery, as well as geographical, commercial, and political memoranda, are inserted only so far as comported with the precise object in view. To have

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abstained wholly from such observations, would have been to withhold facts necessary to a proper knowledge of the countries to which our friends extend their benevolence; beside which, many of the friends of missions have access to but few books; and some will be indebted to these pages, for most of their information on the subjects which are introduced.

All works on the East differ from each other in the orthography of names, and few are even consistent with themselves. Some seem to take pride in a new orthography of old terms; and no two have the same system as to new ones. This difficulty cannot be surmounted, till some mode of Romanizing foreign languages becomes universal. Words which have acquired an established spelling, I have so given. Others are written as directed by some one skilled in that particular language. When no aid was at hand, they are given just as they sounded to my ears, from the lips of natives.

Every one is embarrassed, in reading works on India, by meeting terms not found either in dictionaries or encyclopedias. An explanation given in the margin, when the term first occurs, cannot be always recollected, and the note is not easily found again. To avoid this disadvantage, I have thrown together the necessary explanations in a glossary. Some terms, not used by me, but often occurring in Oriental works, are added, to make it more useful.

The map has been constructed with great care. On arriving in India, an outline was drawn on a very large scale; and, as local surveys or narratives of recent jour-

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neys came to hand, corrections were continually made. My own tours, and conversations with missionaries, and other gentlemen, furnished more. At the surveyor-general's office in Calcutta, I was allowed an inspection of various recent unpublished maps and charts of Farther India. The omission of unimportant towns, and uncertain rivers and mountains, makes some parts of it look meagre; but confusion is thus avoided without diminishing the amount of general information. A slight comparison with other maps of these regions, will show that the corrections are so important and numerous, as to entitle it to be called an original map.

Deeming it indispensable that a book of travels, in a region so unknown, should contain numerous pictorial illustrations, I applied myself from the beginning to making sketches at every opportunity. A large number of these are inserted, and constitute an entirely new contribution to our stock of Oriental pictures. These and the map considerably augment the cost of the book, but it is hoped not so much as its value. For the views of Maulmain, Tavoy, and Mergui, I am indebted to a distinguished artist. That of Sagaing was taken from the door of Mr. Kincaid's house, and shows a section of his family boat, partly hid under the bank. I preferred giving this to a sketch of Ava, as being most likely to be the seat of that mission. The small size of Burman houses, and the fashion of filling their cities with stately fruit-trees, make them all appear to be far less populous than they really are.

It would be a grateful task to acknowledge the kindnesses which were multiplied upon me in every place.

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But such matters belong to the sacred recollections of private history. To publish them all, would require constant repetitions, in which the reader could take no interest; and to name a part, would be doing injustice to the rest. Suffice it to say, that I was every where most affectionately and respectfully received, for my work's sake. Never had a man kinder homes when far from his own, not only among missionaries, but with private, civil, and military gentlemen.

May He who blessed the enterprise, and bore me safely through, bless the publication!

BOSTON, *February*, 1839.

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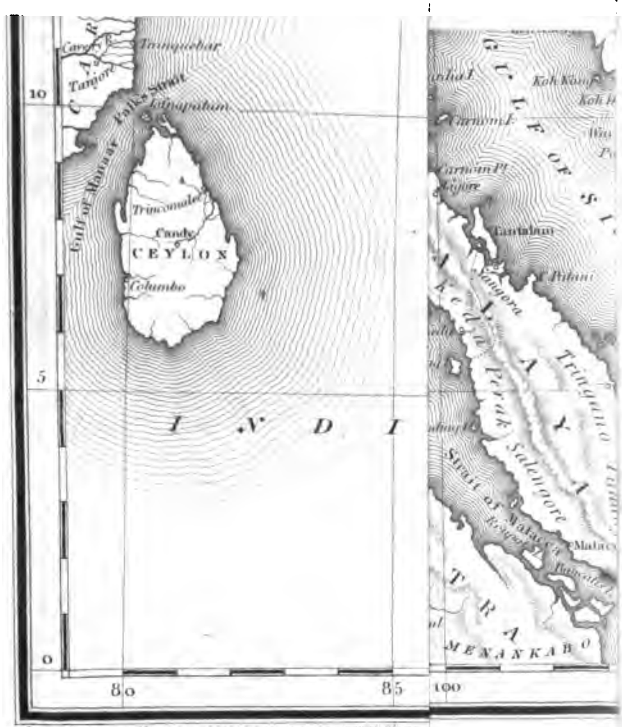

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PART I.

TRAVELS IN BURMAH, CHITTAGONG, AND ARRACAN.

CHAPTER I.

Departure — Employments — Illness — Comet — Company — Preach on Deck — Squall — Magellan Clouds — Send Letters — Trade-Winds — Another Illness — Tristan d'Acunha — Portuguese Men-of-War — Ship Tigris for Ceylon — Encounter between a Whale and a Thrasher — "Doubling Cape of Good Hope" — Day of Fasting — Enormous Shark — Nicobar Islands — First Sight of Idolaters — Kedgeree — Heavy Dews — Andaman Islands — Preparis and Narcondam.

How cordial and comprehensive are the sympathies of true religion! Who that saw the Louvre, with her eleven ordained ministers, about to spread her canvass, could fail to contrast the scene with ordinary shipping operations? Over all the wharf is one dense mass of grave and silent spectators, while the decks and rigging of the adjacent ships are filled with younger, but not less intent observers. No sound interrupts the ascending prayer. The full harmony of a thousand voices wafts to Heaven the touching hymn. Countless hands, thrust toward the narrow passway, seek the last token of recognition. Even the aged, unaccustomed to tears, weep, not from bitterness, but in exuberance of love.

But here are none of the customary inducements to convene a crowd. A ship sailing with passengers is no novelty. One of the number was, indeed, the pastor of a large and most affectionate congregation; but with the others, in general, the multitude had no acquaintance. Personal attachments, therefore, had not assembled the people. There was, in fact, nothing in the scene, which could call forth a general interest, but its religious character. The regular packet, crowded with passengers, leaves

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our shores, while only here and there a group of personal friends look on with interest. The merchantman unfurls his sails, but his destination and objects are not regarded. But the missionary! he awakens the sympathy of every believer. Stranger though he be, all press to grasp his hand, and, when gone, all intercede for him with God. Even denominational preferences are forgotten, and every sect mingles in the throng, exulting in a common joy.

But all this is a mere fraction of the fruits of Christian charity. The same expansive benevolence embraces the unseen, unknown heathen. Intense interest for those sends forth these self-denying ones, and draws from Christians at home the requisite funds. The *world* is the field over which the eye of the Christian wanders, and for all of which he will labor and pray, while he has being. O blessed gospel, which thus makes man the friend of man, and excites in the heart all that is pure, joyous, and benevolent!

Never did a ship leave Boston harbor more nobly. A fine wind, and favoring tide, bore us on so rapidly as scarcely to leave us time to gaze one lingering farewell to the faint outlines of the great and beautiful city. In two hours the pilot left us, bearing brief notes of affectionate remembrance to friends behind. Soon we found ourselves in the midst of scores of beautiful schooners, engaged in mackerel fishing. So thickly did they lie along the horizon, as to resemble streets of stately white houses. Even these, at length, sunk into the dim distance, and we dashed on till night closed in, and the breeze hushed itself to rest.

Wednesday, Sept. 23, 1835. Light winds and a smooth sea gave us a night of quiet repose; but as the sun rose cloudless out of the sea, the wind freshened on our quarter, and amid an array of studding-sails we made fine progress. Most of the passengers, alas! feel no relish for the noble sight of ocean, and the rapid plunging of our gallant ship. Sea-sickness, that most dispiriting of all maladies, oppresses them. Mr. Sutton and myself, however, being inured to the unnatural motion, are so far exempt as to be able to act the part of nurses. Between attending the sick, and making fast the baggage, I found ample employment for the day.

My heart fills with tender and grateful emotions, as I arrange the various gifts of friendship and regard which almost fill my state-room. Nothing that experience could dictate, or imagination suggest, as requisite for my comfort, seems wanting. My sweet but oppressive emotions find relief only in pouring out before

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God fervent thanks, and imploring him to remember his promise, that a cup of cold water given to a disciple, because he is a disciple, shall not lose its reward.

24. The wind has continued favorable, and we are already advanced on our way nearly 500 miles. The skylight in my state-room proves sufficient. The round-house, (so called,) on deck, is an invaluable comfort, and will be especially so in rainy weather. In the evening, such as were well enough commenced family worship in the cabin.

Sunday, 27. Still fine and favoring breezes. The awning being extended, and seats arranged, br. Sutton preached this morning an appropriate and interesting discourse. Most of the passengers able to attend. As many were singers, I led the psalmody with my flute, and we raised hosannas, not unacceptable, we trust, even to the ear of God. Four of the crew attended. Our entire company then resolved themselves into a Bible-class, to meet every Lord's-day afternoon at half past three, and requested me to take charge of it. We selected the *Acts of the Apostles*, as most appropriate to missionary work. Till the arrival of the appointed hour, on every side were seen the brethren and sisters, busy with Doddridge, Henry, Scott, Barnes, Adam Clarke, &c. &c. Each recitation will embrace a chapter, and occupy from one to two hours.

Saturday, Oct. 10. Amid the numerous discomforts of a long sea voyage, one is thrown upon his own resources, both for improvement and pleasure. But the mind accustomed to view with intelligent and devout contemplation the works of God, can seldom be without materials for lofty and purifying thought. And surely the wide ocean and wider sky present a rich field for the expatiation of our noblest thoughts. Pacing the deck, or leaning against the bulwarks, toward setting sun, it would seem as though the most gross and thoughtless mind must rise, and expand, and feel delight. Far and near rolls "old Ocean." Before Jehovah spread out the fairer scenery of the dry land, these restless billows swelled and sparkled beneath the new-made firmament. Thousands of years their wide expanse remained a trackless waste,

> "Unconquerable, unreposed, untired,
> And rolled the wild, profound, eternal bass,
> In nature's anthem."

The storm then found no daring mariner to brave its fury, and the gentle breeze no repose on the fair canvass of the lordly ship. Age after age, the fowls of heaven and the tenants of the deep

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held undisputed empire. But now, every ocean is added to the dominion of man. He captures its rulers, he makes its surges his highway, and so dexterously adjusts his spreading canvass, as to proceed, in the very face of its winds, to his desired haven. But, O! how many have found in these same billows a grave! How many a gallant ship has "sunk like lead in the mighty waters," where beauty and vigor, wealth and venerableness, learning and piety, find undistinguished graves! To these lone deserts of pure waters man pursues his brother with murderous intent—the silence is broken by thundering cannon—the billows bear away the stain of gore, and all that storm ever swallowed up have been outnumbered by the victims of a battle. O war! when will thy horrid banner be forever furled!

Reflection, following the chasing waves, passes on to the shores they lave, and there looks over nations, and beholds men in their manners, customs, follies, and crimes, their loves and hates, their joys and sorrows, their enthusiastic pursuit of wealth, and amazing disregard of Heaven. How interminable and salutary are the thoughts thou inspirest, Ocean! whether we regard thy age, thy beauties, thy wrath, thy silence, thy treasures, thy services to man, thy praise to God, or the scenes which have been acted on thy surface!

But while we thus muse and speculate, the glories of sunset fade into sober gray, the billows take a deeper tinge, stars multiply, and soon we stand beneath a firmament glowing with ten thousand fires. Here are vaster, sublimer fields for thought.

> "Hail, Source of Being! Universal Soul
> Of heaven and earth! Essential Presence, hail!
> To Thee I bend the knee; to Thee my thoughts
> Continual climb; who, with a master hand,
> Hast the great whole into perfection touched."

How ennobling and purifying is the study of astronomy! How delicious the Christian's hope of soon roaming among these works of infinite wisdom and power, ever learning, adoring, rejoicing, improving; ever becoming more full of God, and of glory, and of joy!

I ought to mention that on the 28th Sept. we had a meeting to agree upon some general measures for the profitable employment of our time. It was unanimously agreed that, in addition to our daily family worship, prayer-meetings should be held every Sunday and Wednesday evenings; that the brethren officiate alphabetically at public worship on deck, and in asking a blessing

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during one day at table; that the monthly concert of prayer be held at the same hour as the other evening meetings; that I should deliver on Thursday evenings a course of lectures on missions, missionary measures, and missionary fields; and that br. Sutton should deliver occasional lectures on modern mythology and the state of the heathen.

12. Head winds, the past three or four days, have kept us pitching sharply, and put all our invalids again on the sick list. To-day, we have a fair wind, which has already smoothed the sea, and our friends are better. We are within twelve or thirteen degrees of the Cape Verds, but expect to go much nearer, though not probably in sight.

Sunday, Oct. 18. Crossed the tropic of Cancer. Not being able to command voice enough to preach on deck, I attempted it this evening, by general request, in the cabin. Other brethren performed all the devotional exercises, but my throat suffered considerably. — It is remarkable that we have not yet met the north-east trade-wind, which prevails generally as high as 25°. But He who sent us will give us such speed as pleases Him.

23. Have been confined to my bed with an attack on the bowels, which on Monday laid a severe hold upon me. Am now about, but able to eat nothing but a little oatmeal gruel. The tender care and sympathy of my brethren, and still more of the sisters, is very sweet. What a blessed home would this world be, if Christian love pervaded every bosom! It is exceedingly gratifying that harmony and kind feeling prevail among all our passengers, though so different in temper, age, and previous pursuits; and comprising, as we do, four distinct denominations.

Sailing, for the last two days, along the coast of Africa, it is impossible to avoid frequent thoughts of that devoted land. How deep the darkness which covers it! How few the points where Christianity kindles her fire! How wretched, even in temporal things, its thronging millions, and how utterly secluded from the improvements of the age! Yet the word of the Lord once resounded along these shores, and triumphed over the vast interior. African philosophers, ministers, and generals, came not behind the greatest of their time. Why, and how, the dreadful change? "Verily, there is a God, that ruleth in the earth!"

Yesterday we caught the first faint zephyrs of the north-east trade-wind, and to-day it has increased to its regular velocity; that is, we go at six or seven miles an hour. We are all glad, and I trust thankful.

Saturday, 24. Have been deeply interested to-night in observ-

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ing the comet, which cloudy nights have hitherto kept invisible. Here we are, calmly gazing at the identical thing, which, by its amazing brilliance, spread such universal panic in 1456. All Europe seemed to believe that the day of judgment was at hand. The pope (Calixtus III.) partook of the alarm. Ordering all church bells to be rung every day at noon, (a practice which has since widely prevailed,) he required all good Christians to say the "Ave Maria" thrice a day, with this addition, "*Save us from the Turk, the Devil, and the Comet.*" He went further, and had the comet, in regular form, excommunicated every day! But the patient luminary filled the coffers of its ghostly anathematizers. Incalculable treasures were poured into the hands of priests, from the guilty and the affrighted; and the vilified comet "holding on the even tenor of his way," passed out of sight. It has appeared every seventy-five years since that time, (though with diminished brightness;) and Science, the handmaid of Religion, has now made it an object of calm calculation and ennobled piety.

We have for some days had a continual temperature of about 80°. With an awning over the deck, and our thinnest clothes, we keep comfortable on deck, though hardly so below.

27. Am nearly well, though not yet able to partake of common food. Thanks to my gracious Lord, past sufferings have not been so utterly unimproved, as to permit me now to be either terrified or querulous under the endurance of evil, so called. I feel that repeated afflictions come not as lightnings on the scathed tree, blasting it yet more, but as the strokes of the sculptor on the marble block, forming it to the image of life and loveliness. Let but the divine presence be felt, and no lot is hard. Let me but see His hand, and no event is unwelcome.

Friday, 30. The monotony of a calm (for the trade-wind has already failed us) has been agreeably relieved yesterday and to-day by the neighborhood of two ships, much larger than our own — one English, the other American. The English ship (the John Barry, of London) has 260 convicts for Sydney, in New South Wales. They swarmed on the whole deck, and in the rigging, while men under arms stood sentry over them. There were probably some troops also on board, as there were several officers on the quarter-deck, and a fine band of music. This was politely mustered yesterday, when we were as near as we could safely sail, and played for an hour or two very delightfully. As the music swelled and died away in heaving and exquisite cadences, now gay, now plaintive, and now rising into

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martial pomp, — it not only refreshed, and soothed, and exhilarated, but awakened trains of not unprofitable thought. They belonged to our father-land; they came from the noblest nation earth ever saw; they were but lately arrayed against us in horrid war; they bore to a distant home a motley crew of refined and vulgar, educated and ignorant, now reduced by sin to common convicts and exiles. And was God acknowledged among them? Did any of them go to him in their distresses? Would they in exile finish an inglorious life, and meet the second death? Or, will some faithful preacher find them there, under whose admonitions they may recover earthly honor, and find eternal life? O that their native land may long remain the pillar of freedom, the source of noble missionary endeavor; that her stupendous navy may rot in peace; that this ship may have souls born to God among her crowd, and that the convict colony may soon be a part of Christ's precious church!

The American ship was the Canada, of New York, Capt. Hicks, a noble ship, whose sailing greatly surpasses ours. We went on board, and spent half an hour very pleasantly.

Monday, Nov. 2. A perfect calm yesterday enabled me to preach on deck. Every person on board was present, except the man at the wheel, and one sick in the forecastle. Our national flag, wrapped round the capstan, made a romantic pulpit, while another, extended across the ship, just behind my back, from the awning to the deck, made us a beautiful tabernacle, and gave a charming aspect of compactness and sociability to our little convocation. O that God would bless the endeavor to the souls of our unconverted fellow-voyagers! We often converse with the men individually; but though they receive remarks with kindness, and seem to possess many good qualities, I perceive no particular anxiety on the subject of religion resting on the mind of any of them. The brethren and sisters seem truly prayerful for their conversion. This was peculiarly manifest this evening at our monthly concert of prayer, and is shown at all our social meetings. I visit the sick sailor frequently, and carry him little delicacies; but his extreme sufferings are as yet fruitless of spiritual good.

Thursday, 5. Reached the south-east trade-wind, and are going gayly, with a steady breeze, at the rate of seven miles an hour. Those who have not been to sea can scarcely realize the exhilaration of spirit produced by a strong favoring wind, after wearisome delays. We had scarcely made any advance for ten days, and were almost weary of delay. When we had wind, it

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was in severe squalls, accompanied with heavy showers. The majesty of a *few* sharp squalls, however, repays one for the danger they may involve, and tempts the timid passenger to brave the wind and a wetting, for the pleasure of the sight. Every sluggish sailor is converted instantly into a hero. Every order is obeyed on the run. The lofty display of canvass, which had been flapping against the masts, is rapidly reduced, as the threatening cloud draws on. Regardless of the huge drops which now begin to descend, the captain stands at the weather bulwark, peering, through half-closed lids, into the gathering gloom. Fitful gusts herald the approaching gale. More canvass is taken in; the waves are lashed to foam; the wind howls through the rigging; the bulk-heads creak and strain; the ship careens to the water's edge; and the huge spray springs over the weather bow: then comes the rain in torrents; the mainsail is furled, the spanker brailed up, and the man at the wheel is charged to "mind his weather helm." Soon the whole force of the blast is upon us. "*Hard up!*" roars the captain. "*Hard up, sir!*" responds the watchful helmsman. The noble thing turns her back to the tremendous uproar, and away we scud, conscious of safety, and thrilling with emotions of sublimity.

The rush is over! The dripping seamen expand again the venturous canvass — the decks are swabbed — the tropical sun comes out gloriously — we pair ourselves to promenade — and evening smiles from golden clouds, that speak of day-gladdened realms beyond. And now the rolling billows, disrobed of their foaming glitter, quiet themselves for the repose of night, while the blessed moon beams mildly from mid-heaven.

"Thou art, O God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee!
Where'er we turn, thy glories shine,
And all things bright and fair are thine."

Friday, Nov. 6. Just before sunset, crossed the equator, in longitude 28° W.; 45 days from Boston; having sailed, by log, 4640 miles. Among the improvements of recent years is the abrogation, in most ships, of the absurd and inhuman practices which used to prevail at this point of a voyage, in regard to such as crossed the line for the first time. Strange that a custom so barbarous should ever have existed — more strange that it still is tolerated by some captains — and almost incredible that Christian

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missionaries and venerable fathers in the church should not be exempt. But two or three years since, two young missionaries from England to India were subjected to its full rigors; and even Tyerman and Bennett did not wholly escape! Alas, how many proofs there are of our slowness to learn to love our neighbor as ourselves! Our captain permitted nothing of the sort, and remarked, that the sight of these inflictions early determined him, that, if ever he became master of a vessel, he would utterly forbid them.

Numerous birds, but of what species I cannot learn, have been around us for several days. Sometimes we are surrounded by them, in flocks of several kinds, generally very large. The fine, brisk trade-wind we now enjoy, imparts a delightful coolness to the air on deck, though it is difficult to be comfortable below. Thermometer 79° to 83°.

9. For some days, we have been indulged with aquatic novelties, which serve to vary our monotony, and create topics for our many journalizers. Blackfish, bonetas, flying-fish, dolphins, porpoises, gulls, &c., summon our new voyagers to the side, and excite no little interest. These are so abundantly described in elementary books, that no description of them need be given here. We found the dolphin very good eating, white, dry, and resembling the pike, or pickerel, in taste. The descriptions of the flying-fish which I have read are not correct in stating that they have no power really to fly, but only spring from the water, and, guiding themselves with their huge pectoral fins, keep up a little while, in the direction of the wind. We often see them actually flying, and skimming up and down, accommodating themselves to the waves, and going 60 or 70 yards at a time, but generally in a direction from the ship, which they seem to think is some enemy. Poor things! they lead a precarious life; for many, both of the watery and feathered tribes, make them a constant prey.

Last evening, caught a booby, (*pelicanus sula,*) and to-day I succeeded in getting a Mother Carey's chicken, or storm petrel, (*procellaria pelagica,*) by trailing a thread in which its wings became entangled. The booby sat doggedly on the mizzen royal yard, and, as the mate approached him, kept edging off, till he got to the very end of the spar, but would not fly, and suffered himself to be caught. As they will bite severely when attacked, he was suddenly seized by the neck, and brought below. He has remained on deck all day, without attempting to fly, and looking as stupid as possible. The storm petrel is about the size of a small robin; dark brown, with a broad circle of white at the root of

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the tail; black, hooked bill; long, slender legs; and ample, webbed feet. Fond of the bits of grease, &c. thrown over in the slops, they follow us often whole days, and in large numbers. Notwithstanding the scorn with which the proposal was received, I had the petrel broiled, together with slices from the breast of the booby. They were both pronounced excellent, by all who could be prevailed upon to taste them. As the plumage of both birds was in fine order, I preserved and stuffed their skins.

Nov. 11. Saw, this evening, the Magellan clouds. Instead of being always at the water's edge, as Col. Symmes* affirmed, they stand high in the heavens, and will be almost vertical as we pass round the Cape. We can perceive but two, both bright; but it is said there is a third one, dark. Those we see are oval, about the size of a cart-wheel to the eye, and exactly resembling the milky way. It is supposed by astronomers that they consist of just such a collection of stars as form that beautiful pathway across the heavens. The present residence of the younger Herschel, at the Cape of Good Hope, with his stupendous instruments, will doubtless furnish the learned world with some new and important facts in regard to these famous "clouds."

The clearness of the atmosphere in this region is very striking. So pure is the air, that the stars shine with a glory not inferior to that of our most resplendent northern nights. In one respect, they transcend even those, viz. the visibility of stars down almost to the very horizon. Shooting stars are numerous, and of great apparent size. Delicious weather, smooth water, and fine winds, make up the monotonous but attractive scenery of our evenings.

"—— Such beauty, varying in the light
Of gorgeous nature, cannot be portrayed
By words, nor by the pencil's silent skill;
But is the property of those alone
Who have beheld it, noted it with care,
And in their minds recorded it with love."

The comet has become more glorious, and its train is visible to the naked eye, stretching upward, almost a fourth part to the zenith. Seen through the ship's glass, it is half the size of the moon, and of a dazzling brightness, resembling Jupiter. It appears low in the west, and sets about half past nine.

Thursday, 12. Had the great pleasure, to-day, of sending letters directly to Boston, by the ship Susan, Capt. Jennings, from Rio

* Author of the theory that the interior of the earth is hollow and inhabited.

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Janeiro. Judging by appearances that she was an American vessel, and bound for the United States, we checked our way to meet her, and, finding our hopes confirmed, asked the captain to heave to, and take letters, which he readily did. I had seven nearly finished, and, among us all, made up more than sixty, which will gladden our friends, by assuring them that we are, so far, all well. Such opportunities are very rare at sea, and we feel grateful that our friends will thus be able to hear from us seven or eight months before they could from Calcutta.

We are now in south latitude 15° 34′, and west longitude 32° 20′, going seven miles (or knots) an hour, day and night, fanned and forwarded by the invaluable trade-wind. There are, on the globe, two trade-winds; one north of the equator, forever blowing from the north-east, and the other south of the equator, and blowing always from the south-east. They extend about 28 degrees each side of the equator, but advance and recede several degrees, according as the sun is north or south of the line. They blow with sufficient force to propel a vessel generally about seven miles an hour, and with such uniformity that, for many days, a ship scarcely alters a rope; and are attended with delightful weather. They extend quite round the globe, except where the action of the sun on masses of land, or high islands, obstructs it for a limited space. They are generally attributed to the rarefaction of the air, under the path of the sun, causing an influx from toward the poles. The wind thus created is drawn westward by the combined action of the sun in its path, and the rapid rotatory motion of the earth. The north-east trade-wind stops short of reaching the equator, by several degrees, and is less regular and strong, which is attributed to the great contraction of the Atlantic between Africa and Brazil, and to the greater quantity of land in the northern hemisphere, producing an amount of rarefaction which allows less cold air for the supply of the tropics. At the West Indies, the large scope of ocean to the eastward gives uniformity to the trade-wind; and hence the term "Windward Islands." Whatever may be the *second* causes of these great and perpetual phenomena, we certainly owe the great *First Cause* unspeakable thanks; for they impart most important benefits.

November 19. Another severe shaking of my clay house has been reminding me again of the Master's warning, "*Behold, I come as a thief.*" An attack of colic, on Monday, reduced me in a few hours to extremity. It was more violent than most previous attacks, but yielded sooner. Precious days, however, have these

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been. What fresh and endearing benefits do sicknesses impart! No height of worldly honor, or richness of bodily enjoyment, would induce me to part with the salutary lessons derived from even one of these attacks.

We have now, probably, bid farewell, for the present, to warm weather, being in latitude 30°. Thick clothes are in requisition, and the thermometer ranges from 60° to 65°. It will probably remain cold with us for five or six weeks, perhaps more. We had the pleasure to-day, for the first time, of seeing Cape pigeons, and that king of aquatic birds, the albatross, (*diomedea exulans.*) These, with gannets, molly mawks, boobies, pintadoes, and other birds for which those on board have no name, are almost constantly round the ship.

Saturday, 21. Well enough to be on deck and enjoy the calm and delicious vernal sun. The present season in this latitude about corresponds with our May at home. At evening, after watching a gorgeous sunset, I was sitting in the round-house to avoid the dew, when cries of admiration called me out; and there was Venus, queen of all stars, gradually descending into ocean, unobscured by mist or cloud! Nothing could be more beautiful. It gave a strong proof of the exceeding purity of these skies.

Thursday, 26. Feasted our eyes with the sight of "*land*," which for sixty-five days we have not done. But imagination had to spread the banquet; for few of us would have suspected that we saw land, had we not been told so. The dim, cloud-looking crags of Tristan d'Acunha showed their questionable outline amid fogs and rolling mists, for about an hour, and then left us to spend another sixty-five days, or more, before we again see aught but sky and water. This lonely spot is occupied by but a single family, of 15 or 20 persons.

"Cape weather" is now upon us — foggy, damp, and cold, but with a noble westerly gale, driving us on magnificently. Our promenades on deck are suspended; but the cool weather enables us to sit in our state-rooms, and the privilege of unrestricted retirement makes amends for the absence of many others.

Saturday, 28. Succeeded, this morning, in harpooning a porpoise, (*delphinus phocæna,*) and getting it on board. It measured seven feet in length, and more than three feet in girth; of a pure white under the belly, and rich lead color on the back; with large fins each side, near the head; and the nose long and pointed, not unlike that of a hog. This latter *feature* is no doubt the reason why, in French, Italian, and German, the creature is called

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"*hog-fish.*" The spout-hole is not on the crown of the head, as is said in the Encyc. Amer., but quite forward of the brain, on the snout, and divided, by a septum of solid bone, into two oval apertures, each capable of admitting a finger with ease. The harpoon entered its heart, so that it never moved after being brought on deck. Its blubber (that is, the coat of fat lying under the skin) was stripped off for lamp-oil, and the carcass hung up for food. The kidneys exactly resembled a pint of small grapes enclosed in a thin, transparent pellicle. The rapidity with which these creatures swim is astonishing. Instead of tumbling and rolling lazily, as in smooth weather, they seem to gather spirits with a breeze, playing back and forward, across the bows, though the ship is going eight or ten miles an hour. Their movements indicate perfect ease and gayety; and not unfrequently they leap wholly out of water.

We had scarcely done with the porpoise, when "a sail" was announced. We soon came near enough to perceive that she had a whale alongside, from which they were hoisting the last sheets of blubber, and soon after cut adrift the carcass. It floated by us, at a little distance, covered with huge and ravenous birds pulling it to pieces, while a multitude of smaller ones swam around, picking up the scattered fragments. We soon spoke the ship, and found her to be the *Samuel Robertson*, of New Bedford, out ninety days. The captain politely offered to send a boat, if any of us wished to gratify our curiosity; and several of the gentlemen gladly availed themselves of the opportunity. They found her a "temperance ship," in fine order, and, after spending half an hour, and leaving some tracts, newspapers, &c., returned with a present of two fine albatrosses, measuring eleven feet across the wings. Unaccustomed to injury from man, they seemed no wise affrighted, and sat quietly on deck. Their long wings and short legs render it impossible for them to rise in flight from a flat, solid surface. When provoked, they snapped violently at the person, uttering a shrill, loud sound, not unlike the braying of a mule. They cannot stand up on their feet a minute, but continue squatting, as on the water. In walking, their awkwardness is really ludicrous, while their enormous palmated foot comes down each time with a heavy slap. Though the largest of all aquatic birds, they fly with great ease, seldom moving the wing; now skimming gracefully along the surface of the water, adroitly conforming to its undulations, and now soaring aloft like an eagle. They are continually seen in this region, hundreds of miles from land, and at night repose at pleasure on the surface of the deep. They

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prey upon flying fish, spawn, molluscæ, dead carcasses, &c., and are generally in good condition.

Sunday, 29. For an entire week, we have gone six or seven miles an hour, day and night, on our exact course, enjoying mild weather, but with excessive dews. This morning, at sunrise, the wind lulled to a three-knot breeze, and has continued so all day, giving us a fine opportunity for worship. It is remarkable that, as yet, every Sabbath but one has been calm, and pleasant enough for service on deck.

An uncommon scene has been before us all day. From daylight to dark we have been sailing though vast multitudes of the "Portuguese man-of-war," (*holothuria physalis*,) though we have gone forty miles. They extended on every side as far as the eye could reach, varying in size from that of the palm of the hand to that of a finger nail, and close enough to average, probably, one to every two cubic feet. We readily caught some in a basket. They are elliptical in shape, about as thick as common pasteboard, with a sail, of the same thickness, extending diagonally from one end to the other. This position of their sail makes them always seem to be sailing "on a wind," and not directly before it. Beneath is a cavity, corresponding to the base of the sail. The interior of this is filled with small, short tubes, like mouths, and from the edge of it hang numerous long tentacles, like roots. The sail is white, and the body, or horizontal part, of a beautiful silvery lead color, inclining to a deep blue at the circumference, and taking on an edge tint of rose, after it has been kept some time in a glass. It has neither bones nor shell. The sailors consider it poisonous to the touch; but I handled them (cautiously at first, of course) without any ill effect.

Our Bible-class continues exceedingly interesting, and generally holds nearer two hours than one. It costs me, however, more effort than I anticipated. The questions asked by such a class are not of ready solution. All take a deep interest in it, and prepare themselves by study. We use no text-book.

Tuesday, Dec. 1. Last evening, a sail was descried directly astern, which, by three o'clock this morning, proved to be the *Tigris*, from London to Ceylon. They passed ahead; but, the wind dying away, they, after breakfast, put off a boat, and the captain, (Stephens,) Col. McPherson, of the Ceylon regiment, a surgeon, and several young officers, came on board. Learning from them that the Rev. Mr. Hardy and wife, Wesleyan missionaries to Ceylon, were on board, Mr. Sutton and myself, with two or three of the brethren, went to him, and had a pleasant interview. On

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returning, we found our captain had rigged my arm-chair, with nice tackle, to the yard-arm, and was prepared to give the ladies an excursion. The two boats took them all, and they remained an hour with the ladies in the Tigris, during which a genteel repast was served to them. Our first visitors remained with us, and took lunch. From Col. McPherson, who had served in the Burman war, I learned a few particulars respecting that people, and also the Shyans, for whom I feel deeply interested.

During the absence of the ladies, we observed an encounter between a humpbacked whale and a thrasher. The whale seemed greatly provoked, floundering, and blowing with violence, while the thrasher adroitly evaded the stroke of his flukes, sometimes by leaping entirely out of the water. Presently after these combatants disappeared, four or five other whales were seen rolling and playing within one hundred yards of the ship, their backs rising five or six feet out of the water, while, ever and anon, as they descended, their broad tails rose high into view. Toward evening, a breeze sprung up, the Tigris passed on, and we parted company with the regret of severed neighbors.

25. In latitude 37° 30′, longitude 70° east. Never had ship a finer run than ours since we left the equator. We got up to latitude 35° on the 23d ult., being then in longitude 23° west. We have thus run ninety-three degrees of longitude in thirty-three days, and have passed the Cape without the semblance of a storm. It being nearly midsummer here, we have had mild, though damp weather, the thermometer never sinking below 50°.

I had no conception that "doubling the Cape of Good Hope" meant passing near the coast of S. America to a higher latitude than the Cape, and then proceeding as near as possible in a straight line six thousand miles eastward, before we turn northward again; in the mean time not coming within one hundred and fifty or two hundred miles of the Cape. But such is the course rendered necessary by the trade-winds. Persons embarking for India at any time except from about the first of October to the first of January, ought to be provided with flannels for five or six weeks' use.

Having found the flesh of our porpoise exceedingly delicate, we have sought every opportunity to harpoon another, but without success, till yesterday, when we welcomed one on deck. All agree that they never ate more delicious meat than this is, after it has been kept a day or two. It has no resemblance to fish, in appearance or taste; but, when cooked, is of a dark color, like

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venison, and eats like the tenderest beef. The liver is very fine. This porpoise was instantly recognized as of a different species from the other, though of the kind usually caught in this region. It had a strong, thick, colter-shaped fin on the back. The light color of the belly was diffused over the back towards the tail. The other, which the sailors called Cape Horn porpoise, had no fin on the back, and was of a uniform dark color the whole length of the back. The captain assures us that the porpoises which tumble about in our bays are quite equal to these for food. It is a pity, in this case, that they are not brought to market. Being easily taken, they would form at once a cheap and delicious food, beside the advantage of the oil. Perhaps they are not kept sufficiently long to become tender.

January 1, 1836. Our fine run continues. For fifty-four days past, our progress has averaged one hundred and seventy-two miles a day, which is seventy miles more than the average of the first forty-five days. We now see no albatrosses, and few birds of any kind — no whales — no ships. The reflection that, as we walk the deck, we can turn no where and look towards home, that friends and countrymen are beneath our feet, and that the thickness of the globe divides us, makes this new year's day memorable. Absence indeed it is, when one can get no further from his country!

Monday, 4. According to previous agreement, we observed this as a day of fasting and prayer, as is done by so many associations at home, having reference to our own spiritual improvement, and the advancement of true religion over all the earth. Had a prayer-meeting from ten to half past eleven, A. M. At one, P. M., I preached in the after-cabin from Habakkuk iii. 2 — "*O Lord, revive thy work;*" and in the evening we observed the usual concert of prayer. I trust the season was not wholly lost to us. But, alas! how strongly are we reminded, at the close of a day so designated, that "our righteousnesses are as filthy rags"! My throat suffered less than it has hitherto from similar exertions, for which I am truly thankful. We had a slight breakfast and supper, but dispensed with dinner.

Wednesday, 6. Were visited yesterday by an enormous shark. We were going but at the rate of two knots (miles) an hour, and some men were at work over the side, whose feet occasionally dipped in the water; and it is possible this may have drawn him. He was about thirty feet long, and four or five broad, the head flat, and nearly square across the snout. After he had accompanied us some time, within eight or ten feet of the ship, the

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captain had the harpoon thrown into him. It entered near his head, and passed deeply. For some moments, he seemed unconscious of the wound, and then moved off abeam. In vain the sailors held on to the rope; it passed irresistibly through their hands, till it came to the end where it was made fast, and then, though an inch in diameter, broke like a thread. The sailors call this the *bone-shark*. It is, I am pretty confident, the basking shark (*selache maxima*) of the books, not unfrequently seen on the American coast, and which greatly resembles a huge catfish. Its flesh is said to be good eating, and a valuable amount of oil may be got from it. Around him, as usual, were pilot-fish, (*scomber ductor*,) shaped like a perch or small fat herring, and girdled beautifully with alternate rings of blue and white.

Monday, 11. Preached in my turn last evening, in the small cabin, and suffered still less than before. For several Sabbaths, we have had a separate meeting for the seamen, at 4 o'clock, held in the forecastle, or on the forward deck. They all attend, and give respectful attention. I sometimes converse with them individually at sunset. They admit the importance of personal piety, and one or two are serious; but their great objection to giving themselves up *immediately* to God is, that they cannot maintain a devotional life, situated as they are at sea. Alas! there are always some to scoff at a religious messmate; and a sailor can bear any thing better than scorn. Sad are the responsibility and danger of the "*one sinner* [*that*] *destroyeth much good.*"

Friday, 15. Are at length north of the line again, and have been for a day or two within 24 hours' sail of Sumatra. Sixteen thousand miles of our voyage are now accomplished, in safety. It has been oppressively hot for a fortnight, with daily showers of rain. Some of the gentlemen have refreshed themselves by swimming at the side of the vessel, when it was calm; and the captain has "rigged up" a nice bath, on deck, for the ladies, of which they gladly avail themselves.

It is pleasing to have ocular evidence, in rock-weed, tropic birds, &c., of our approach to *Aurea Chersonensis* and *Argentea Regio*, as the ancients called Burmah and Siam. They knew little more of these regions, than that they existed; and few moderns know much more. But the eyes of Christians are now turned on these lands with strong benevolence, and the world will know, not only their riches in gold and silver, in ivory and spices, but the condition of their teeming population, and the character and tendencies of their religion. The missionary shall feel at home on lands which white men knew not, and the knowledge

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of God supplant their gloomy superstitions. Soon we shall say, "Thy light is come!"

January 18, 1836. Sailing to-day only 80 miles from the Nicobar Islands, and embayed among pagan countries, makes one feel already amid the heathen. On these pleasant islands the gospel was long and faithfully dispensed, and deliberately and finally rejected. Mingled emotions of pity for the deluded people, and admiration of true missionary zeal, force themselves upon us, when we remember the struggles and martyrdom of the faithful Moravians on these coasts. Eighty years ago, they began by sending six men to convert and civilize the people. Others came, as disease made breaches in their number. Thirty years long did these holy men exert themselves amid both hardships and discouragement. Obliged, at night, in their preaching tours, to sleep in trees, or bury themselves in the sand of the shore, to avoid venomous insects; often escaping, as by miracle, from alligators, serpents, and wild beasts; feeding on wretched shell-fish; lodged in poor huts; and laboring with their own hands for a subsistence, — they fainted not, nor ceased their toil. But no ear gave heed to their heavenly message; no heathen began to adore the true God; no idol was cast to the moles and the bats. Thirteen of the brethren, with ruined health, returned to Tranquebar, and died, while eleven more found graves in their little cemetery. The society, at length, ordered the only surviving missionary to abandon the undertaking, and bear his rejected tidings to another people. The lonely laborer, therefore, after kneeling on the green sod, where lay his loved companions and predecessors, and offering one more fervent prayer for the pitied islanders, left the country, [in 1787;] and "the voice of free grace" has been heard among them no more. — O ye Nicobarians! how have ye put from you the teachings of Jesus, and "counted yourselves unworthy of eternal life"! But the light now kindling on Burmah's shores shall strike your silent mountains, and wake from your dank valleys the exultations of the saved.

Tuesday, 26. Becalmed. Juggernaut's temple about 90 miles distant. — It is difficult to abstain from gazing over the side, perpetually, at the countless numbers and variety of aquatic creatures, which, far and near, sport themselves on the smooth, warm surface of the sea. Through the glass we discern numerous turtles, puffing-pigs, &c., while nearer at hand are sharks, dog-fish, sun-fish, toad-fish, cuttle-fish, porcupine-fish, snakes, sea-lice, spiders, &c.; and on every fragment of bamboo, or wood, or cocoa-nut husk, which floats along, are various shell-fish, suckers,

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and worms. Different parties take the boat from time to time, and row about, getting fine turtles, and picking up a great variety of creatures, which we should be glad to preserve, if we had the conveniences. I began my portfolio by making drawings of several of the fishes. We got six or eight crabs, about as large as a half dollar; exceedingly beautiful and various in their colors. In a piece of porous wood, not exceeding four inches square, we found perhaps fifty different insects, all, of course, new and curious to us. What an opulence of divine power and skill is seen in this endless variety of animated beings!—all perfect in their kind—all happy in their way—all fulfilling some object for which they were made. "O that men would praise the Lord for his goodness and his wonderful works!"

Monday, Feb. 1, 1836. At our concert of prayer this evening, it was an affecting consideration that, on all this coast, from Cuttack to Calcutta, not a solitary evangelist holds forth the word of life! Commercial zeal maintains, at great expense, buoys, lighthouses, telegraphs, and pilots, lest property should be lost on these numerous shoals; but Christian zeal has not lit up the torch of truth, to save the thousands of these people from the loss of the soul! How many other districts of equal magnitude are similarly destitute! O Zion! thy wealth cankers. Thy worldliness, in expenditure, in fashions, and in pursuits, oppresses thy graces, destroys thy power, and leaves whole nations unblest with thy light! O for some such devotedness as men of earth exhibit in the ways of pleasure and of gain! O that the millions of money annually wasted by professed Christians, in the United States, were expended, not in injury to the church, but in elevating from barbarism, misery, and death, the untaught millions of heathen!

3. Yesterday, about 8 o'clock, A. M., we got a pilot, and are now slowly ascending the Hoogly, hoping to find at Kedgeree, about 60 miles up, some conveyance for our friends who are going to Calcutta. The boat which brought on board the pilot was manned with nine lascars. My heart melted at this first sight of poor idolaters. Compassion and awe have been seldom more strongly excited. Looking round on the others, who stood looking over the ship's side, I found my eyes were not the only fountains of tears. To-day we have seen many more natives, who came off to us in their boats. Most of them have a very small white cotton cloth wrapped round their loins; some have it long enough to cover the shoulders also when they choose to loose it

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for that purpose; and a few wear turbans of the same material: none have any defence to the feet. Their complexion is not much different from that of colored people in our Northern States, who have not generally the jet color of Africans. Some of the younger ones were not so dark, and had more of the red tint of the American aborigines. Their stature is small, limbs well proportioned, countenance intelligent, nose aquiline, teeth very white, hair black, and inclined to curl. A fishing-boat attached itself to our stern as we lay at anchor, and remained during the ebb tide, in company with another, which had come to offer aid in working the ship. It was interesting to observe the nicety with which they prepared their rice, and the enormous quantity they devoured. I should judge that each man ate two quarts; but it was boiled dry, and lay loose. It is to be considered, however, that they eat little else. They ate with the fingers, or rather the hand, pressing together as much as they could well grasp, and cramming as much of it as they could into the mouth, letting the remainder fall back into the dish again; then picking up a small morsel of fish. It was an ocular proof of the propriety of the Eastern custom of "washing before meat" — a custom which a mere American reader might regard as founded in superstition. After dinner, and smoking, they lay down to sleep. Untying the cloth round their loins, they made it answer as a sheet, and the bare deck formed their couch. Though we find it warm in the middle of the day, (thermometer, in the shade, 79°,) they all complained of the cold, and laid themselves in the full blaze of the sun.

The boats are similar to ours, but pointed at each end, heavier, and decked over, so that the rowers sit flat on the floor, or on a very low stool, having the oar fastened at the top of two small sticks, about two feet long, set up like the letter A. Most of the oars were bamboo rods, with a flat piece, about 18 inches long, at the end. They are short, and the rowers sit in pairs, side by side, while the boat is steered by an oar at the stern.

5. Went ashore, and, after visiting the telegraph officer at this station, strolled through the bazar. — We found rice, grain, sugar, milk, eggs, fowls, cocoa-nut and mustard-seed oil, mats, oranges, guavas, bananas, plantains, shattucks, (called here *pomelos*,) pine-apples, yams, sweet potatoes, onions, cabbages, carrots, Irish potatoes, lettuce, &c. &c., but no butcher's meat. Generally, the prices were *much* cheaper than with us; but such of the articles as do not properly belong to a tropical climate were of very poor quality. Mustard is cultivated in large fields, simply for the oil, which is prized not only for burning, but for cookery, and

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especially for anointing oil, in which last mode the consumption is very great.

6. Having parted with Mr. Sutton and his company, we weighed anchor about 2 o'clock, and dropped down the river, to resume our voyage to Burmah. The navigation here is so intricate as seldom to be attempted at night, especially during this month, when fogs occur every night. From midnight till this morning at eight o'clock, the fog and dew sent down from the rigging a continual dropping, like a smart shower. A good rain of an hour's duration would not have wet the ground more deeply. What a merciful provision in a country where no rain occurs for so long a period! A fine wind and ardent sun clear the atmosphere about eight o'clock.

Feb. 12. Just now we have to the south of us the Andaman Islands. The chief of these is one hundred and forty miles long, and twenty-five wide, divided, however, in fact, into three islands, by channels, which extend across the whole breadth. This archipelago was known to Ptolemy, who calls it "*Insulæ bonæ fortunæ*." He declares the inhabitants to be *anthropophagi*, which horrid fact is confirmed by late travellers, though it seems they eat human flesh only in revenge towards enemies, or when impelled by famine, to which they are often exposed. They are genuine negroes, and uncommonly repulsive in appearance, having limbs disproportionally slender, protuberant bellies, high, round shoulders, very large heads, woolly hair, thick lips, and sooty skin. The average height of the men is about five feet. No two races of men are more distinct than this people and the nations around them. How they came here is a problem not solved. The general conjecture is, that a Portuguese slaver from Mozambique was some time wrecked here, and thus peopled the island. But we have the account of two Mahometan travellers, who journeyed eastward in the ninth century, six hundred years before Portuguese ships found their way to the Indian Ocean. Their description of these islanders is quite correct. They say, "The complexion of the people is black, their hair frizzled, their countenance frightful, and their feet very large. They go quite naked, and eat human flesh." Perhaps no people on earth stand lower in the scale of humanity. Going utterly naked, and therefore exposed to the annoyance of various insects, they are in the habit of daubing themselves from head to foot with mud, which, hardening, forms a complete defence, but gives them a hideous appearance. Their habitations are scarcely superior to the lair of the monkey. Four slender poles stuck into the ground,

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tied together at the top, and covered with leaves, form the whole structure. A few leaves scraped into a corner make the bed. Their only manufactures are some poor bows and arrows, hardened at the end by fire, or pointed with bone; and some simple fishing-tackle. Addicted to war (!), and kept down by scanty food, their numbers amount to less than three thousand souls. Who will go to these? Who will carry the torch of truth into that thick gloom? Lord, send by whom thou wilt send!

14. Passed not far from the Preparis and Narcondam Islands. The former is accessible only on the eastern side. It is about seven miles long, entirely covered with a dense forest, and uninhabited. Monkeys and squirrels, said to be the only quadrupeds, are exceedingly numerous. Narcondam is regarded as of volcanic origin, and has on its summit the apparent crater of an exhausted volcano. Its form is conical, and, though the island is very small, its height is computed at two thousand five hundred feet. It is visible in very clear weather seventy miles.

17. Since leaving Kedgeree, we have held meetings every evening with the men in the forecastle, and are rejoiced to find eight out of the ten avowing themselves subjects of deep conviction, and declaring their full purpose of heart to follow Christ in all his appointed ways. We usually preach a familiar discourse, and then converse with them personally. Their gradual progress has been very perceptible, and so far very satisfactory. Several of them pray in our little meetings with great propriety. Three of them give good evidence of conversion, and desire baptism. They are much the most sensible men in the crew, and one has an excellent education. We hope they will be found true to their new purpose, amid the temptations of the future, and redeemed at last by the grace of God.

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Received from a Drawing by Mrs. Col. B.

Engraved by J. Archer.

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CHAPTER II.

Arrival at Amherst — First Sabbath at Maulmain — Coasting Voyage — Moung-ma-goung — Curiosity of the People — Walk over the Mountain — Tavoy — Mata — Karens; their Piety, Liberality, Temperance, Gratitude; Letters from Young Converts; Churches; Books — Mergui; Population; Chinese; Mussulmans and Christians; Siamese Shans; Important as a Missionary Station — Tenasserim Islands — Se-lŏngs — Storm — Disagreeable Insects — Variety of Costumes — Karen Juggler — Grave-yard.

Monday, Feb. 21, 1836. Cast anchor at Amherst. Thanks to God for his great mercy in bringing us to our desired haven in safety and peace!

Having yesterday sent a line to Mr. Judson at Maulmain, by a small boat, we had scarcely anchored before Mr. Osgood was on board to welcome us. It was a joyous meeting, saddened, however, by seeing in brother Osgood's face evidence of infirm health. He brought covered boats to take us to Maulmain, and at ten o'clock, the tide being favorable, we set out, and arrived about day-break. Brother J. received us with exultation at the aid we brought, and we were soon comfortably quartered — myself at brother J.'s, and the rest at the houses of brethren Osgood, Hancock, and Vinton.

Our first Sabbath in this dark land was, of course, full of interest. In the morning, we worshipped with the Burman congregation in the zayat. About seventy were present, nearly all Christians. Seldom have I seen so attentive and devout an audience. They sat, of course, on the floor, where mats were spread for their accommodation, a large bamboo, about eighteen inches from the floor, serving as a rest to the back. In prayer, the Americans knelt, and the rest, without rising from the floor, leaned forward on their elbows, putting their palms together. At the close of the petition, all responded an audible *Amen* — a practice truly apostolic, and strangely discontinued with us. Mr. J. preached with much apparent earnestness, and all listened with rapt attention. Several inquirers were present, some of whom applied for baptism.

At night, attended at the chapel, where worship in English is regularly maintained. About one hundred were present, chiefly soldiers. During the whole day, the gong resounded in different

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parts of the city, and in the evening several theatres were opened. We were informed that one of the chiefs was giving a feast of seven days, on the occasion of his last child having his ears bored!

After holding a meeting early on Monday morning, to decide on the destination of Mr. Davenport, I returned to the ship, to superintend the discharge of the cargo, and got back in the night on Tuesday. During the intervals of loading lighters, I went ashore, and sketched Mrs. Judson's grave, and the tree over it.

The Grave of Mrs. Judson.

The head and foot stones are in perfect order, and, with the little grave of "Maria," are enclosed in a light bamboo fence. The mouth of the Salwen and the broad expanse of ocean opens on the left. It is a holy spot, calculated indeed to awaken the emotions which the sweet poetess has ascribed to the traveller.

Instead of attempting to describe my thoughts and feelings as I gazed upon the spot, I will give some stanzas written by Mrs. Sigourney, to whom I forwarded a copy of the picture, with the request that she would furnish a few lines.

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THE HOPIA-TREE,

PLANTED OVER THE GRAVE OF MRS. ANN H. JUDSON.

"Rest! Rest! The hopia-tree is green,
And proudly waves its leafy screen
Thy lowly bed above;
And by thy side, no more to weep,
Thine infant shares the gentle sleep,
Thy youngest bud of love.

"How oft its feebly-wailing cry
Detained unsealed thy watchful eye,
And pained that parting hour,
When pallid Death, with stealthy tread,
Descried thee on thy fever-bed,
And proved his fatal power!

"Ah! do I see, with faded charm,
Thy head reclining on thine arm,
The "*Teacher*" far away?—
But now, thy mission-labors o'er,
Rest, weary clay, to wake no more
Till the great rising day."

Thus spake the traveller, as he stayed
His step within that sacred shade:
A man of God was he,
Who his Redeemer's glory sought,
And paused to woo the holy thought
Beneath that hopia-tree.

The Salwen's tide went rushing by,
And Burmah's cloudless moon was high,
With many a solemn star;
And while he mused, methought there stole
An angel's whisper o'er his soul,
From that pure clime afar—

Where swells no more the heathen sigh,
Nor 'neath the idol's stony eye
Dark sacrifice is done,—
And where no more, by prayers and tears,
And toils of agonizing years,
The martyr's crown is won.

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Then visions of the faith that blest
The dying saint's rejoicing breast,
And set the pagan free,
Came thronging on, serenely bright,
And cheered the traveller's heart that night,
Beneath the hopia-tree.

Tuesday, 29. Waited with Mr. J. on Mr. Blundell, the commissioner of the province, or governor, as he is here commonly called, and on Mr. Condamine, the second in office. They received us politely, and were able to answer me many important questions. Mr. Blundell is regarded as a skilful and prudent governor, and as earnestly desirous of the true prosperity of the country. He estimates the entire population of the provinces under his care at less than 300,000 souls; the provinces of Amherst, Tavoy, Yèh, and Mergui, at less than 100,000; and Arracan at about 200,000.

Having concluded unanimously, at a full meeting of the brethren, to call a general convocation of all our missionaries who could attend and return before the rains, it has become necessary that my visit to Tavoy and Mergui should be made before such meeting, which, in view of all considerations, we appointed for the 30th of March. In order to be exempt from the delays and disappointments attendant on waiting for casual vessels, we chartered a small cutter. She is a tiny craft, of 40 or 50 tons, but has a little cabin, which accommodates Mr. Abbott* and myself very well.

The coast presents noble mountain scenery, but is entirely uninhabitable, as is the case also with numerous islands, and which form almost a continuous chain, a few miles from shore. Dense forests cover the whole, presenting throughout the year a rich and varied verdure. To avoid three or perhaps four days' delay in going round Tavoy Point, and up the river, I was set ashore, with a few articles of immediate necessity, at *Moung-ma-goung*, a small Burman village, eight or ten miles' walk from Tavoy. It stands nearly a mile from the shore, with wide paths and good houses, beautifully shaded by noble trees, especially the bunyatha or jack, a species of the bread-fruit. While the necessary preparations were being made, I was conducted to the cool zayat, and was scarcely seated on its floor of split canes, when a woman brought a nice mat for me to lie on, another presented me with cool water, and the head man went and plucked for me a

* A fellow-passenger from America, destined for the Karens.

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half dozen of fine oranges. None sought or expected the least reward, but disappeared, and left me to my repose. A constant succession of children, however, came to gaze at the foreigner, and some women, with babes on their hips, squatted at a little distance to gratify their curiosity; all, however, behaving with decorum and respect. In a Burman village, the zayat is the only tavern. It consists of a shed with a floor raised three or four feet from the ground, and wide verandas to keep off the sun. The quality of the building varies with the wealth and generosity of the villagers. Some are truly splendid. As chairs and tables are out of the question, and as every traveller carries his own provision, here is an ample hotel. The neighbors readily furnish water, and fruits seem free. A little fire, kindled near, cooks the rice; an hour's slumber follows the unpretending meal, and all things are ready for a start.

After some repose, the cooley (or porter) having adjusted the baggage at the ends of a pole, placed it on his shoulder, and walked on as guide. After passing some patches of pine-apple, and many noble fruit-trees of kinds unseen before, we entered the jungle, and began to wind our way over the mountains, which extend along all this coast, and terminate at Tavoy Point. Though no rain has fallen since October, the foliage was fresh and intense. Flowers, great and small, beamed on us at every step, and in some places filled the air with fragrance. Innumerable vines, creeping, climbing, and depending, seemed to intertwine the trees for mutual support. A great variety of parasites clung to the branches, sometimes with very large leaves, forming a complete and beautiful sheath to the entire trunk, and sometimes sending down long stems thirty or forty feet, waving to the breeze like small ropes. The lower portions of the mountain are of coarse, gray granite, the higher parts of some friable stone with which I was not acquainted; the soil generally a stiff, reddish clay. Near the summit of the mountain, we stopped at a shallow well, and, spreading a cloth on the ground, my servant produced the result of his morning cooking on board the cutter, with fine cool water, drawn in a joint of bamboo. In the midst of our frugal meal, a couple of ponghees came up, followed by servants bearing their baggage, and stopped under the shade of the same great tree, though on the opposite side. After dining, an ample plate-full was given to the cooley, while Jesse sat down and helped himself. The poor cooley took the plate, and, squatting down at some distance from the elder priest, reached forward with great reverence, and presented the whole.

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The old man and his followers took a little, but with indifference. The bread he smelled, and examined, and tasted, but threw it away. His palate, I suppose, was not adjusted to such a novelty.

As we sat waiting for the sun to decline, Jesse engaged the old man in a religious discussion. They both pleaded with great earnestness and much gesture, though sitting ten feet apart. I could but pray earnestly that the poor gray-headed idolater might be convinced of the truth, and my recently-converted man be able to set Jesus savingly before him. How I longed to be able to proclaim to them the great salvation! The old man at length got out of patience, and moved off, followed by his company. The Lord grant that this people may be inclined to accept the heavenly boon which American Christians are offering them. About sunset, arrived at Tavoy, and was most kindly received by Mrs. Mason and Miss Gardner, the only missionaries now at the station.

March 14. The ten days spent in this city have been much occupied with the missionaries, in hearing statements, asking questions, examining accounts, visiting schools, giving advice, and such other official duties as will recur at every station. Such matters do not belong here, and my readers will not expect to find them in subsequent pages, though they form an important part of my duties.

The town and suburbs of Tavoy contain, as I am informed by the acting governor,* 1845 houses, with a population of 9,045 souls, giving a fraction less than five to a house. Of these, about two hundred are Chinese men, generally married, and, of course, to Burman females. There are also Malays, Malabars, Mussulmans, &c. The streets are in good order, with much shade, and exhibit some stir of business. Good vessels are built here, and a regular trade maintained with the chief places along the coast from Singapore to Canton. This secures bakers and many other convenient mechanics.

The province, exclusive of the city, contains 4,768 houses, and 25,143 inhabitants; or rather over five to a house. There are from thirty to forty criminal convictions per annum. The revenue is more than equivalent to the expenditure of the Company in keeping up its military and civil establishments, which is said not to be the case with any other of these provinces. The number

* Dr. Richardson. To this gentleman, who has travelled more extensively in Burmah and these provinces than any other European here, I am indebted for much valuable information.

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of priests is estimated at about four hundred. Of nuns there are about fifty; of whom all I saw were beyond middle life, and generally wore the aspect of mendicants.

The dialect of Tavoy is a sort of obsolete Burman, scarcely intelligible to those who speak the pure language; but no difference exists in writing.

The missionaries at this station are Mr. and Mrs. Wade, Mr. and Mrs. Mason, and Miss Gardner. The latter alone and Mrs. M. attend to the Tavoyers, and only in the way of schools. Of these, there are generally five or six, containing about 150 pupils.

The married missionaries, though obliged to reside here part of the year, on account of the unhealthiness of the Karen forests during the rains, give their whole time and attention to that people. The dry season they spend among the mountains, sometimes several months in a place, particularly at Mata. From April to October, they remain at Tavoy, engaged in the study of Karen, and preparing books in that language, while their wives, assisted by Miss Gardner, attend to boarding-schools for Karen children, who come to town for this purpose.

Public worship in the Burman language is held every Sunday morning, in a convenient chapel, of ample dimensions, at which the children of all the day-schools, with their teachers, are required to be present. Few of the other heathen citizens attend; seldom more than two or three; and as there are but five native Christians in Tavoy, the congregation is very small. Some that were baptized here, have gone to other places. Worship is also held every evening at the house of one of the missionaries, at which the native Christians and pupils in the boarding-schools attend. Seven soldiers have been baptized, but all are now gone, and only a gentleman in the medical service, and the missionaries, form at this time the Baptist communion in Tavoy. In no part of our field is help more wanted than for the Burman department of the Tavoy mission.

Two days' journey from Tavoy, a considerable number of Karens, converted in different places, have been brought together, and formed into a Christian village; the heads of every family being members of the church. These Christians now amount to about two hundred, and conduct themselves with exemplary rectitude. By the aid of the missionaries, they have obtained goats, bullocks, oil-mills, seeds, &c.; and with these, and still more by the increased industry they have been taught to prac-

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tise, they have been enabled to cease their wanderings, and acquire many comforts to which their countrymen are strangers. Cleanliness, in which Karens are universally deficient, has been attained in no small degree. The men have been exhorted to raise plenty of cotton, and the women induced so to apply themselves to spinning and weaving, as to furnish every one of their families with a change of raiment. They now wash their garments often, which before they scarcely ever did. Their ground, under their houses, which always used to be receptacles for filth and vermin, is all swept out clean every Saturday afternoon, and the rubbish burnt. On Sunday, they come to public worship perfectly clean, and, as their costume covers the person entirely, the sight would please the most fastidious American eye.*

But it is the spiritual change visible at Mata,† which is most delightful. In this respect, they present a most attractive spectacle. Punctual in all public services, they fill a large zayat on the Sabbath, and manifest a decorum and devotion far superior to any thing ordinarily seen in America. Being a musical people, and having a book of over a hundred hymns, composed by Mr. Mason, they, almost without exception, unite in the singing; and to my ear their psalmody was correct and sweet. After a prayer or a benediction, they all utter an audible "*Amen*," remain silent on their knees for the space of half a minute, and retire in perfect silence — a practice which would greatly improve our meetings. Mrs. Wade has been in the habit of holding daily a prayer-meeting with them at sunrise. Almost every morning, before day-light, many gather at the zayat, and commence singing hymns. As soon as Mrs. Wade is seen issuing from her door, at sunrise, they strike the gong, and presently the multitude come together. It is remarkable, that not one man or woman refuses to pray when called upon. On Sunday, a Sunday school is held in the morning, at which all the children of proper age attend; those that are not professors being formed into one company, and the others into another, superintended by the missionary and his wife alternately. Public worship and preaching are held morning and evening. The afternoon is

* Friends who wish to make little presents to the Karen Christians, might send fine-tooth combs, brown soap, writing-paper, slates and pencils, quills, strong scissors, cotton cloth, thread, large needles, and penknives. Garments of any description are not wanted.

† The name given their village, importing, literally, "Love." Sometimes they call it Mata-myu, or City of Love.

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often employed in baptizing, or administering the communion; and when this is not the case, prayer-meetings are held at the houses of the sick. Some fifty or more members of the church live at different distances in the country, as far round as five or six miles. These attend punctually, generally walking in on Saturday afternoon, that they may lose no part of the blessed day.

It will of course be supposed that this people, so lately wild and wandering, without books, without even the forms of religion, and furnished as yet with no part of the word of God in their own tongue, and but a single manuscript copy of the Gospel of Matthew, would be exceedingly ignorant of the claims of Christianity. They are indeed so. But it is exhilarating to see the readiness and cordiality with which they enter into the performance of every duty, as soon as it is made known to them. Time would fail to describe all the instances which illustrate this remark; but one or two may be named. Mrs. W. had on one occasion read to them that chapter in Matthew, which, describing the judgment, speaks of visiting Christ (as represented in his disciple) when sick or in prison, &c. They at once saw how regardless they had been of persons under sickness and sorrow; and the very next day began to perform services to the sick, such as they had never thought of doing before. A poor widow, who had a leprous sort of disease, and a child about two years old, similarly affected, were visited by many of them the very next day. They performed many repulsive offices for her and her child, brought water, cleaned the house, gave them rice and other articles, and so enriched and comforted the poor creature, that she was bewildered with delight. These attentions have continued constantly. Another, who was bed-ridden with loathsome sores, was attended to in the same way. Since that time, no one is suffered to want any thing which the rest enjoy. These kindnesses are done with studied concealment, and can be learned only from the beneficiaries themselves.

On being told of the persecution of Moung San-lone and others at Rangoon, and how they had been chained, imprisoned, and excessively fined, they unexpectedly proposed subscribing toward paying his fine and releasing them from prison; and out of their deep poverty actually sent to Rangoon 50 rupees for this purpose. They have built, of their own accord, a sufficient house for the residence of their missionary and his family, and a zayat. A greater evidence of Christian generosity is seen in their missionary zeal. Those whose abilities, as assistants or school-mas-

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ters, warrant the missionaries in sanctioning it, are ever ready to part with their families, and go wearisome journeys of six months at a time, among distant villages, where they are utterly unknown, carrying on their backs tracts and food, sleeping on the way in trees, or on the ground, and enduring many privations. Young men, whose services are very important to their aged parents in clearing jungle and planting paddy, are readily spared, and go to various points, during the rainy season, teaching school, for which their salary is from two to three dollars a month — half what they could earn in other employ. About twenty school-masters and assistants are now thus employed. Mr. Mason has, in his excursions, baptized many converts who were brought to the knowledge of the truth by these assistants. His last journey among the retired villages between Tavoy and Mergui has been cheered by the reception of a number of such.

The change in regard to temperance is not less remarkable. Unlike the Burmans, whose religion utterly forbids strong drink, and who scarcely ever use it, the Karens use it universally, and generally to excess: every family make arrack for themselves, and from oldest to youngest partake. Drunkenness, with all its train of horrors, is rife among them, of course. But no sooner do any become serious inquirers, and consort with the disciples for further instruction, than they totally abandon the accursed thing. In Mata, therefore, not a drop is made or drank. The children of the very men who were sots are growing up without having tasted or seen it. The consequences to domestic peace and general welfare may be supposed.

It will be recollected that they knew nothing of letters or books, till Mr. Wade reduced their language to writing, about three years ago. It is found that the system he has adopted is eminently philosophical, and so easy for learners, that, in a few weeks, pupils who have never seen a letter learn to read with facility.

As evidence at once of the benefit of Mrs. Wade's school, and the piety of the young converts, I will here give translations of some letters received from pupils on coming away from Tavoy. They are part of some twenty or more, and are a fair specimen.

Letter from a female Scholar aged 15 *years.*

"O Great Teacher!

"We put our trust in Jesus Christ, the eternal God. O great teacher, having heard that you have come to Tavoy, I have a great desire to see thy face. Therefore, O great teacher, when thou prayest

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to God, I beg thee to pray for me: when I pray, I will remember thee, O great teacher! When I heard of thy arrival, I had a great desire to go to you. I said to my father, I will go; but he did not give permission. My mind was cast down, and my tears fell much, O great teacher! O pray for me, and I, when I pray, will much pray for thee.

"A letter of affection from

"NAW POO MOO."

From a Girl of 16, *who had been to School nine months.*

"O Great Teacher! Sir,

"Great is the grace and glory of Jesus Christ, the Son of the eternal God! In former times, we heard not the word of God. But now, sir, we endeavor very much to keep his commands. I heard of your coming, and my mind was very happy. But I greatly desire to see you; therefore do come to Mata, O great teacher! By hearing of your arrival, my tears fell much. Great sir, in order that I may keep the word of the Lord, do pray for me, and that we may meet together amidst the joys of heaven: as for me, I trust I exert myself in prayer truly to God.

"The affectionate letter of the disciple

"MOO YAI."

From a Girl 16 *years of age.*

"O Great Teacher!

"We put our trust in Jesus Christ, the Son of the eternal God. When you pray to God, pray for us; and when we pray, we will pray for thee! When I set out to return, by means of longing after thee, I cried much; but by thinking on the grace of God, my mind was somewhat let down. Notwithstanding, during the whole day in which we were separated from you, my longings did not cease. I thought that in this state we see each other but a small moment; but when we arrive in heaven, we shall behold each other age upon age! Then we cannot be separated. O great teacher, I have a painful desire to see your country. In order to go with you, I asked and obtained permission of my mother. If you consent, please write me a kind letter immediately. But if you do not give permission, do not write. As for me, I have an earnest wish to see the country of the teachers and their wives.

"NAU MOO KLUR."

I might add many interesting facts and incidents, which filled me with pleasure and thankfulness on their behalf. But I am not drawing a picture, for the sake of exhibiting glowing colors. Christian benevolence does not depend on success. If it did, the town of Mata, amid the solitude of the great mountains of Tavoy, exhibits facts, which, if they were all the effects our whole

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missionary operations could boast, are sufficient to assure the most incredulous of the blessedness of our enterprise.

When endeavors to do good fail, it is a sweet reward to see those we meant to benefit grateful for our interference. And when good is really done, our pleasure is often neutralized by the pain of being ungratefully requited. Those who support our enterprise ought to know that this people testify aloud their continual gratitude toward the Christians of this country for the knowledge of Christianity. They often compare their former degradation and misery with their present comforts and hopes. The pastor of the Mata church frequently speaks of these things in moving terms — himself once a sot, and cruel. The missionaries cannot remain in the forest during the rains, so that this church is left six months in the year to itself. Their return is the occasion of a general rejoicing. When they are ready, many come to Tavoy to accompany them out, and to carry portions of the articles to be transported; and, where the way is sufficiently level, carry Mrs. Wade or Mrs. Mason in a litter. As the long file winds under the trees, along the narrow crag, or up the bed of a torrent, songs of Zion echo among the dark recesses, and nature rejoices to see her Maker glorified by men who for ages received his favors brutishly. Warned of their approach, the villagers come forth in troops, some hours' walk, and, after glad greetings, fall in behind, (for the path admits no double file,) and the lengthened train comes into the village with resounding joy.

Nor is Mata alone in its brightness, amid Burman shades. All along the jungle as far as Mergui to the south, and above Maulmain on the north, Karens are turning to God. The missionaries properly discourage their always collecting into exclusively Christian villages; but in some cases it seems expedient and necessary. Among the Karens in the Tavoy provinces are the following churches, beside Mata, which are also regular out-stations: — *Toung Byouk Galœ*, two and a half days south of Tavoy; 16 members, 25 inquirers: *Pee-kah*, four days south of the last-named church; 15 members, 43 inquirers: *Kah-pah*, three days south of Peekah, on a stream of the same name, navigable for boats; 20 members, and within a day's walk, 34 inquirers, most of whom have asked for baptism: *Tah-mlah*, on the Tenasserim, three days from Mergui; 9 members. All these have good places of worship, built by themselves; and each has a native pastor and a Christian school-master. There are also in the region six other schools, under Christian masters; and measures are in train to form others. On an average, last year, ten

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learned to read in each school, some of whom are middle aged, and some quite old persons. The names of the pastors are not given here, because, being young men, they are changed every year, to give each an opportunity of being with the missionary half his time in the acquisition of Christian knowledge.

The only printed books in Karen are three tracts — Mrs. Judson's Catechism, translated by Mr. Wade, with the commands of the New Testament as contained in the "View;" Sayings of the Fathers, a small tract containing traditions and commands, which remarkably coincide with biblical history; and Mrs. Judson's Catechism versified — both the latter by Mr. Mason. There are in the Tavoy provinces about 250 Karens who have learned to read. The younger part of these generally show great earnestness in copying such other works as are prepared by the missionary, and not yet printed. The works which have been written or translated, and the printing of which is greatly needed, are as follows: — Gospel of Matthew; Vade Mecum, containing passages of Scripture, with reflections for every day in the month, and embracing an extended view of the Christian religion; Hymn Book, containing upwards of 120 hymns; enlarged edition of the "Sayings," by Mr. Mason; translation of Mr. Judson's View of the Christian religion, and translation of most of Mr. Boardman's Digest, both by native Christians; a tract, consisting of didactic and hortatory pieces, by native preachers; Mr. Judson's View of the Christian religion, versified, by Sau Panlah, a native assistant; Bible-Class Questions on Matthew, by Mr. Wade; Brief Biographies of Joseph, and other Old Testament Characters, by the same; Child's Catechism for Sunday schools, by Mr. Vinton; Lee-mo-pga, or spelling-book of the Chegau or Myettho; do. of the Pwo or Myet-kyen, (the two dialects used by the Karens,) by Mr. Wade. Beside these, there are a Grammar, by Mr. Mason, and a Dictionary, by Mr. Wade, in an advanced state of preparation, and a considerable mass of manuscripts, for the use of present and future missionaries, which it is not intended to print; such as Customs and Demon Worship of Karens; fables and legends, amounting to more than 100; Karen poems and traditions; many letters from Karens, copied into a book, to show the structure of the language; an extensive vocabulary of common things, in English and Karen; another in Burman, Karen, and English; and a phrase-book for beginners, in Burman and Karen.

I was happy to find that the Christians here partook of the zeal of their transatlantic friends, in giving for the support of a

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preached gospel. A society has been formed, called "The Tavoy Missionary Society, auxiliary to the Baptist Board of Foreign Missions," which has been in existence four years. For the last two years, it has supported four native assistants. It is sustained chiefly by the Europeans and Americans at the station; but several of the natives pay their regular monthly contribution.

I had the pleasure, in my voyage from hence down the coast, to be accompanied by Rev. Mr. Wade; and, after four days, arrived at Mergui. The only European with whom we had intercourse there was Captain McLeod, the commissioner, or acting governor of the province, who received us to his house with the utmost cordiality. He communicated, with great frankness, many important facts, beside patiently answering a wearisome round of questions. There are but 35 British inhabitants in the place, including common soldiers.

Mergui, or, as the natives call it, *Bike*, is beautifully situated at the mouth of the middle branch of the Tenasserim. This noble river has three principal mouths, and several minor ones. The chief is that about four miles north, and receives, a few miles before it enters the ocean, the Byng River from the north. A fine island, opposite the town, shelters it from the south-west monsoon, and makes a safe though small harbor.

The site of the city embraces a high hill, surmounted, as usual, with conspicuous pagodas. Next to the sea it rises abruptly; and the houses of the English, which are erected on its summit, have a magnificent view of the lower town, the harbor, and the ocean. Most of the town cannot be seen in the picture. The rear of the hill slopes gradually, and is thickly built with native houses, on regular streets, sheltered from the sun by fine fruit and other trees, almost as close as in a forest. Among these, the cocoa-nut, jack, and papaya, are the most frequent. At the time Captain Alexander Hamilton visited this city, it was in possession of Siam. He calls it *Merjee*, and says that "in former times there were many English there." The massacre of these, which was succeeded by the expulsion of those in Siam, occurred in 1687. The chief exports are sapan wood, dennee, mats, ratans, sea-slug, tortoise-shell, and edible birds' nests. It was founded within a century by the Burmans. The ancient fortifications are still seen, though rapidly vanishing by the use of the bricks for other purposes. It is thus with the ramparts of all the towns in British Burmah, it being useless to retain extensive walls for a handful of troops, which, if occupied by hosts of natives, might help them in resistance.

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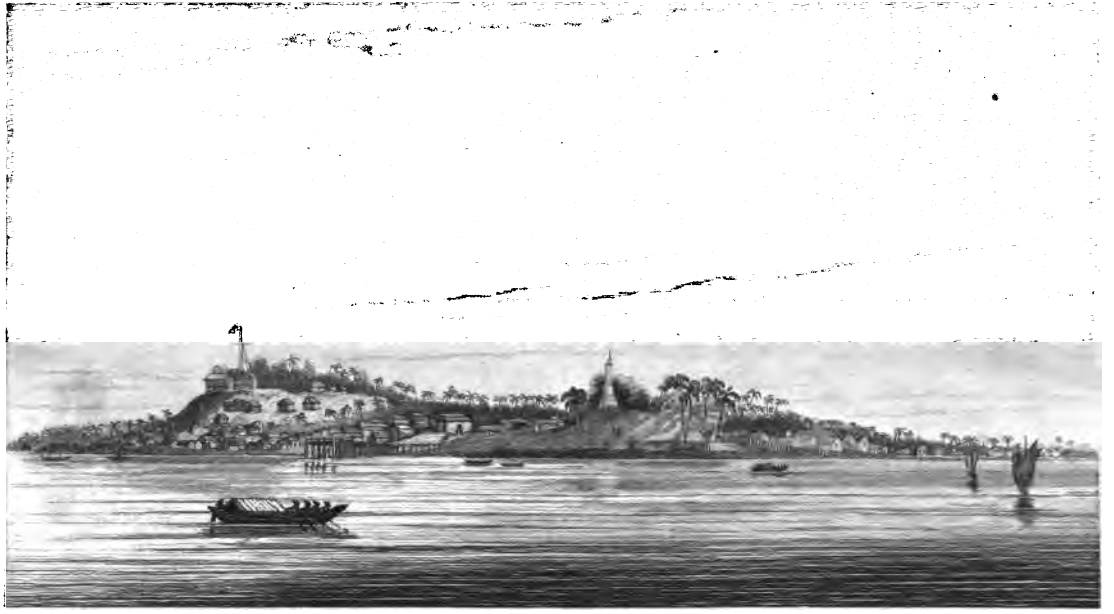

Reduced from a sketch by Mrs. Col. B.

Engd. by G. G. Smith.

Mergui.

C.S. Holland Pr.

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The whole province of Mergui has a population of only 10,000, of which above 6,000 are in this town. This great scantiness of people in one of the finest regions of the earth is chiefly owing to the intolerable government under which they have lived. About twenty years ago, it was unusually severe under the viceroyship of Daing-woon, who was engaged in repelling the Siamese. The atrocities of this monster were incredible, and drove forty or fifty thousand inhabitants from the province, besides the multitudes which he destroyed. In speaking to the Burmans of hell, even at this day, no circumstance is so appalling, as to assure them that Daing-woon will be there!

Here, as at Maulmain and Tavoy, I find numerous Chinamen married to Burman wives. They are at once the most valuable of the community for mechanical and mercantile conveniences, and the most pernicious for introducing and vending, wherever they go, *arrack* and *opium*. Without them, Europeans would suffer many discomforts, and through them, the natives are greatly corrupted. Their superiority, in civilization and intelligence, to the various nations with whom they are intermixed in every part of the East, is very striking.

Beside the usual quantity of pagodas and kyoungs, there are four mosques, for the use of the Mussulman part of the population, and a Popish chapel. About four hundred of the inhabitants, descendants of the early Portuguese, profess to be Christians. No converts, that my informants knew of, have joined the number from among the Burmese, except some who unite in order to be married to those who belonged before.

Mergui has been put down as one of our stations, but it was only occupied by a native assistant for six months. We have but one professed Christian in the place, and that a woman. Mr. Mason has been thrice through the town, on his way to the Karens up the Tenasserim; and the efforts he and his assistants have made, have met encouraging results. In this respect, a very great change has been wrought, we trust, by the good hand of the Lord. Ko Ing was greatly persecuted, and could get but few hearers. He was reviled as he walked along the street, and some would even throw stones. At his death, the people showed no disposition to listen; and his wife, with the above-named woman, were the only Christians. His death robbed the mission of one of its most valuable assistants, and the subsequent marriage and removal of his wife, left the solitary widow to hold up a faint light in a dark place. Now, the case is quite different. A large part of the people readily receive tracts and New Testaments, so

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much so, that when Ko Myet-lay lately visited the place, taking one hundred and fifty Testaments and many tracts, all were gone in two days, without going abroad to offer them. All were applied for at his lodgings, and received with many expressions of thanks. Not only did he thus impart the blessed truths to Burmans; the Chinese and Siamese, hearing that he also had tracts in their languages, came for them; and he entirely disposed of a considerable quantity sent by Mr. Jones from Bankok. It is now easy to obtain attentive hearers, though frequently some dispute. Not only do many listen with apparent candor, but some seem really under serious impressions, and about twelve profess to have embraced the gospel. These have not yet been baptized, for want of opportunity sufficiently to examine and try them; but they are said to be steadfast, though much reviled by their pagan acquaintance. They are like sheep without a shepherd, and need immediate care. Moreover, they would probably form an encouraging church at once, if a missionary could be placed there. The husband of the disciple above named, and an interesting daughter, are desirous of baptism.

Late circumstances have conspired with the above facts to make Mergui now a favorable opening. A few years ago, the two chief ponghees came to an open rupture, and all the people took sides with one or the other. Great animosity and confusion prevailed for a long time, each party denouncing hell to the other. A few months ago, one of them retired to Tavoy, and there died. His party have ever since utterly refused to worship the priests who remain, or make them offerings, and, in fact, have almost ceased from religious observances. These are now particularly ready to hear our preachers.

The fact, too, that Siamese Shyans live here, most of whom, the men at least, speak Burman; and that on the Tenasserim, and its tributary streams, and on the coast below Mergui, they have villages, one containing 800 souls, — urges us to make early efforts here. If any of these Shyans should receive Christ, (and surely we may hope and believe they would,) they would be invaluable in carrying the gospel to their countrymen, who inhabit the hills and mountains from the Tenasserim to Bankok. Tracts, &c. in this language, can at once be had from Mr. Jones, and all things seem to be ready. The intercourse between Burmah and Siam, so far as the natives of the two countries are concerned, is perfectly unrestrained, though no white man is allowed to pass the frontier.

Many Karens, too, are conveniently accessible, by boat, from

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Mergui, by the Tenasserim and its branches. Mata village stands on an extreme branch of this river, accessible by water only to very small boats. Tenasserim city, once very large, but now containing a population of only about 250, is but forty miles up the river from Mergui. It is resorted to from different places for gold-dust, and would be an important out-post for a native assistant.

The islands on the Tenasserim coast are quite populous, and, as yet, have never been visited by Christian teachers. There are three large islands in one cluster, inhabited by Se-lŏngs, without a written language, and in a very degraded state. These would claim some of the time of native assistants from Mergui, and occasional visits from the missionary.

All these facts conspire to urge us to place a missionary here as soon as possible. In order to this, the man must be sent out, as no missionary on the ground can be spared from his present post. The place is as salubrious, perhaps, as any part of the earth; and the presence of the British officers secures nearly all the conveniences of housekeeping with entire regularity. The cost of living is less than at Maulmain.

Learning that Mr. Mason was at a village not far distant, on the coast, intending to remain a few days, and then come to Mergui for a passage home, I sent an express, and had the pleasure, in due time, of welcoming him on board the cutter, with ten or twelve coolies, who had been carrying his tracts and baggage in the jungle, together with some Karen native preachers. The reports of his journeys are deeply interesting to the friends of missions, and eminently exemplify the usefulness of native assistants.

The present period of the year on this coast is the latter part of the dry season, and is marked by heavy squalls and showers. After these, there are about six weeks of clear weather, increasingly hot, after which the monsoon changes to the south-west, with violent squalls, and the rains set in for six months. In this return voyage to Maulmain, we experienced three of these storms, accompanied by much thunder, each severely testing the power of our anchor and vessel. The rocky coast furnishes no harbor except Mergui, Tavoy, and Amherst; and the high mountains which skirt the shore seem to draw together the utmost fury of the elements.

One of these storms, experienced off Tavoy Point, will be memorable to all on board. As night drew on, the thunder, which had been growling on the mountains, grew more violent.

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It was evident we should have a hard blow; and, the tide turning against us, we were obliged to anchor in an exposed situation. After dark, the wind and lightning increased, and we got topmast, gaff, &c. upon deck, and, paying out much cable, waited the issue, uneasy. At length it blew a hurricane, and the lightning kept up a glare bright as mid-day. It was but at intervals that it was dark, even for a moment, the light flickering constantly like a torch in the wind. We were in the very midst of the electric cloud, and the sharp, cracking thunder was deafening. Torrents of rain drenched the poor fellows on deck, (for there was room for only two or three below,) and even in the cabin I had to gather my desk, &c. under an umbrella; for the neglected seams let in the water in twenty places. The little cutter pitched heavily at her anchor, and the loud roaring of a lee surf told what we should experience if she parted her chain. We left all in the hands of God, and were sitting in silence below, when a universal shout of terror brought us on deck — a ball of fire rested on the mast-head! The consternation was universal; the captain and every one of the crew vociferating prayers, one to the Virgin Mary, another to Mahomet, &c., each in different language. They seemed frantic, and their voices rose on the tempest like the swelling wail of dying men. One declared it was the devil, and proposed to drive him away by burning a certain mixture to make a horrid smell. They seemed comforted, however, to see us confident, and aware of its cause. The Christian Karens were tranquil, but awe-struck, and lay on their knees with their faces to the deck, uttering prayer each for himself, in a low but audible voice. It staid clinging to the mast amid all the rocking of the surges, till the lascars were nearly ready with their incantations, and then disappeared. It was an hour of great danger; but the good hand of the Lord was upon us, and our frail bark rode out the storm, which abated in its violence before morning.

Aside from the danger of navigating this side of the bay of Bengal, (except from September to March, when the weather is exceedingly fine,) the inconveniences are not small, from the bad construction and management of the vessels employed, and the annoying insects, &c. with which they abound. My little cutter is superior in all those respects to the Burman vessels, which I expect generally to sail in from place to place. I can stand up in the cabin, while in those one can only sit, and that on the floor. I have a little quarter-deck, which they know nothing of. And we have an iron anchor, while theirs is but a

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piece of wood, shaped like a fish-hook. On the score of insects, too, I am informed that my condition is far better. In the latter point, however, I can by no means boast. Hundreds of ants, great and small, black and red, move in endless files every where. Cockroaches, flying and creeping, spotted, striped, and plain, walk over me and about me all night, but, through mercy, they do not bite, and are, withal, quite shy when there is a light burning, and so do not interrupt me when engaged. I now and then kill a forward fellow; but it is in vain to think of abating the nuisance, for their "name is legion." I have nice sugar-cane laid in a corner for the ants, to keep them away; but some of them are blood-thirsty, and bite me with all zeal. I sometimes watch a bold fellow, as he runs over my hand; and, when he finds a suitable spot, he raises himself perpendicular, and digs into me, kicking and struggling, as if he would go through the skin. The spiders I kill without mercy; and busy enough they kept me, the first day or two. Some of them have bodies as big as the joint of one's thumb, and occupy, as they stand, a space as large as the top of a coffee-cup. Mice nibble my clothes at night. I have seen but two or three centipedes, and succeeded in killing them; but there are, doubtless, more on board. But the musquitoes! They are a torment day and night. I am comforted with the assurance that strangers suffer most with them, and hope they will not "make a stranger of me" much longer.

Among all these enemies, I have no auxiliaries but two or three nimble lizards. These I carefully befriend, and they consume as many of the vermin as they can. But what are these among so many? Beside their services in the butchering department, they interest me by their sudden and adroit movements on the walls and ceiling, and, withal, sing for me every night, as soon as the candle is out.

The variety of costume on board is striking. My man is from Madras, and wears generally nothing but a pair of calico drawers. The captain has nothing but a piece of check wound tight round his hips, and drawn up between his thighs. The owner's agent, or supercargo, is a Mussulman, and wears, beside the waist-cloth, a muslin jacket with sleeves, tied in front, so as to discover the left breast. The su-cún-ny, or steersman, is a half-blood Portuguese, and wears drawers, and a short shirt or jacket, of red calico. One of the sailors has a regular short gown and petticoat, and the other, short drawers only. The Karens wear nothing but a long shirt without sleeves, made of

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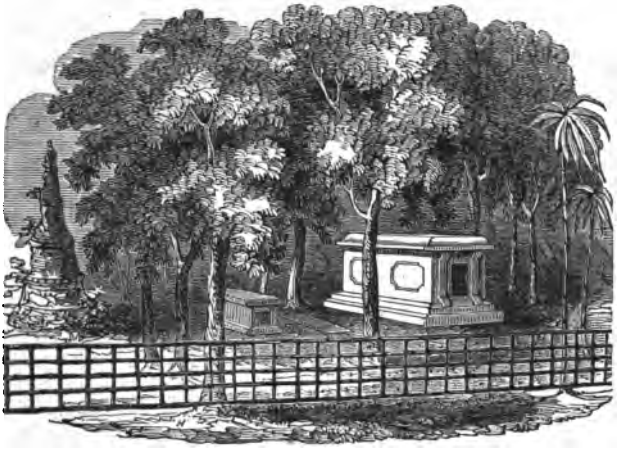
substantial cotton cloth, ingeniously figured in the loom. Diversity in dress is still greater in the towns, arising from the great mixture in the population. I have, however, already become so accustomed to it, that it ceases to excite attention.

We have one person on board, who excites my notice — a Christian disciple, who was a Karen Bhookoo, or prophet. He was so struck with fear, when the "great teacher" sent for him into the cabin, to ask him some questions, that I got but little from him. He declared that, at first, he felt impelled, he knew not how, to predict the coming of a deliverer in six months, and sincerely believed it. But when the lapse of that time proved him wrong, he became wilful, and deliberately endeavored to impose on the people's credulity, to keep up his influence.

Among my luxuries at Tavoy, were several visits to the graveyard where, among others, is the tomb of Boardman. It was once a Boodhist grove; and a dilapidated pagoda still remains within the enclosure. I made the sketch below, in the assurance that the friends of missions would love to see the resting-place of that great, good man, and where other beloved ones may yet lay their bones.



Boardman's Tomb.

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CHAPTER III.

Return to Maulmain — Missionary Conference — Preaching — Balu Island — Karen Churches near Maulmain — Water Festival — Chinese Ceremony — The Mohurrum — River Excursion — Remarkable Caves — Karen Christian Village — Church-meeting and Baptism — Population of Maulmain; Commerce, State of Boodhism, State of the Mission, English Influence.

By the utmost diligence in overseeing the boatmen, and taking advantage of every tide, and every breeze, I got back to Maulmain, in mercy, the morning of March 30, the very day on which our conference was to convene. We began our session accordingly, having present brethren Judson, Wade, Kincaid, Bennett, Hancock, Mason, Osgood, Vinton, Howard, Webb, Haswell, and Abbott. Every day, except the Sabbath, was diligently spent in the business, and, beside many important topics, which, though fully discussed, did not come to a formal vote, the following subjects were acted upon, beside minor ones: — The establishment of a seminary for native assistants; its location, temporary preceptor, and course of studies and by-laws; new fields of labor proposed and described; native schools; polygamy among natives, and the management of such cases in regard to applicants for baptism; reducing the size of the Burman character; the plan of giving English names to native children; boarding-schools, and the best mode of their endowment. Considerable time was taken up in designating the new missionaries to their fields of labor. They seem to be as jewels, which each was anxious to seize. Every man felt keenly the claims of his station or neighborhood, and longed to see more laborers in what he deemed so promising a field. It was a noble strife of disinterested love, and so small was the reinforcement, compared with the admitted wants, on all sides, that it was difficult to decide where aid should first be sent.

The next Sabbath, being the first in April, I preached to the brethren and sisters by vote of the convocation. We met in the new and unfinished chapel, built for the native church. The building, though large for Burmah, is scarcely larger than many dining-rooms in India; yet, as our little band arranged themselves in one corner, we seemed lost in the space. There was, however, moral power in the meeting; and, when I reflected on the recent origin of the mission, its small beginnings, and its various dangers

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and hinderances, the company before me was a most refreshing sight. Here were twelve missionaries, beside Misses Gardner and Macomber, and the missionaries' wives. Elsewhese in the mission were four evangelists and a printer, not computing those in Siam. The text was, "Glorify ye the Lord in the fires;" and every heart seemed to say Amen, as sentence after sentence came forth. It is delightful preaching to greedy listeners; and long had most of these been deprived of the refreshment of sitting under a gospel sermon. Mr. Judson had not heard a sermon in English for fourteen years.

As my eye rested on this loved little company, it was sweet to contemplate the venerable founder of the mission, sitting there to rejoice in the growth of the cause he had so assiduously and painfully sustained. His labors and sufferings for years; his mastery of the language; his translation of the whole Word of God; and his being permitted now to be the pastor of a church containing over a hundred natives, — make him the most interesting missionary now alive: What a mercy that he yet lives to devote to this people his enlarged powers of doing good! And we may hope he will very long be spared. His age is but forty-seven; his eye is not dim; not a gray hair shows itself among his full auburn locks; his moderate-sized person seems full of vigor; he walks almost every evening a mile or two at a quick pace, lives with entire temperance and regularity, and enjoys, in general, steadfast health. May a gracious God continue to make him a blessing more and more.

A day or two after the close of our conference, I accompanied Mr. Vinton to Balu Island, to counsel with him on the final choice of a spot for a new station, and to visit some Karen villages, where as yet the gospel had not been dispensed. This island forms the right bank of the Salwen River, from Maulmain nearly to Amherst. It is about seventeen miles long, and six or seven wide, settled chiefly by Karens. No portion of these Tenasserim provinces is more fertile, or more carefully and successfully cultivated. The population of course is dense, amounting to over 10,000. Along the whole island, from north to south, stretches a fine chain of moderately-elevated mountains.

Having coasted the northern end of the island, and passed down its western side a few miles, we came to a creek, navigable for row-boats, except at very low tide, and pulled up it to within about two miles of the proposed spot. From the mouth of the creek, the rice-fields engross each side as far as the eye can reach, covering an immense flat, but little above common

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high-water mark. The walk from the boat to the spot proposed led through villages and rice-fields, till we began to ascend the mountain, and then presented enough of the beauties of an Oriental forest to keep a transatlantic eye intent. Being the midst of the hot season, we of course were deprived of its full glories; but many trees bore large and gorgeous flowers, beside shrubs and smaller plants, in great variety. American forests have more large trees, and less undergrowth, but they have fewer leaves, and scarcely any flower-bearing trees. We were never a moment without a variety of blossoms in sight, and many fruits.

Arrived at the spot, I found it near one of the lower summits, overlooking rice-fields, limited north and south only by the extent of vision, and to the west commanding a wide view of ocean, distant five or six miles. From the summit of that ledge, a few yards eastward, a view scarcely less extensive is had of the Salwen River, Amherst, and the ocean.

It would seem that, though in the jungle, this spot must be salubrious, from its complete exposure to the sea breeze, and its great elevation; but I fear it will prove too much out of the way from the main path. After breakfasting on the spot, we descended to the village of the Karen chief, and spent the day making contracts for house materials, and testifying to them the grace of God.

Though we lodged each night in the boat, we spent our time and ate among the people. The glance thus gained at native character was very gratifying. We saw no house where poverty seemed to dwell, (though we passed through four or five villages,) and no disorder in any place. Wherever we stopped to eat, we entered a house freely, and were immediately offered clean mats, and treated with the utmost hospitality. Able and willing to supply our wants, they sometimes expostulated with the servant, as he was cooking our meals, that he had brought rice and fowls, instead of allowing them to furnish our table. This trait is prevalent among the Karens. Native assistants go from village to village among them, even where the gospel has never been heard, and take literally "neither scrip nor purse." They are bountifully supplied, even where their message meets only with opposition. Mr. Vinton, on one occasion, went several days' journey among Karen villages, without servant or food. Every where they killed for him their best fowls, and spread before him rice, fruits, honey, and whatever they had, and gave him their best place to sleep.

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Among that portion of the Karens lying contiguous to Maulmain, Mr. Vinton is the only laborer. There are in this province three churches — 1st, At Ko Chet-thing's village, on the Salwen River, two days above Maulmain; thirty-seven members, five or six inquirers, Ko Chet-thing pastor: 2d, *Newville*, on the Dagaing River, three days from Maulmain; twenty-eight members, Ko Tau-pau pastor: 3d, *Boo-tah*, on the River Attaran; thirty-four members, Ko Taunah pastor. The station at Chummerah has been abolished by the removal of all the people. The place is no longer inhabited. This part of the mission to the Karens has five valuable native assistants, including the three pastors just named, besides several young members of the church, in training, who give evidence of being called to the ministry. One hundred and twenty-three persons have been baptized in all.

When the amount of labor which has been bestowed on this portion of the Sgau Karens is considered, these results will appear exceedingly encouraging. Miss Cummings went to Chummerah to acquire the language, but died before she was able to speak it. Mr. Judson commenced this department of the mission, and resided among the people a few months. He, however, retired thither chiefly to be undisturbed in translating, and devoted but a small part of his time to direct missionary labor. Mr. and Mrs. Vinton came out in December, 1834; and their time, of course, has been almost wholly occupied in getting the language. They have already made a beginning in proclaiming the gospel, but much of their time will still have to be spent in study. They are now the only laborers among this people; and six months of the year they must leave these infant churches, and retire from the jungle to their new station on Balu Island. The past dry season, they visited them each, and, passing up the Un-za-len River, twelve days from Maulmain, established several schools in important villages. They hope to be able to reside on this island during the rains, continuing the itinerant system in the dry season.

The festivities which usher in the new year (commencing at the April new moon) have, for several days past, kept the town excited. Before every Burman house is erected a slight bamboo palisade, six or eight feet long, decorated very tastefully with young palm-trees, and pots of water, filled with various beautiful blossoms. The moistened streets send up an enlivening freshness, which, with the odors of the flowers, makes the street like a charming avenue in a garden. The absurd yet amusing

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ceremony to which these are preparations seems peculiar to Burmans. It is a general war of water. Every one is at liberty to wet his neighbor, but the compliment is chiefly paid by women to men, and men to women; the children taking the principal share of the business into their hands. I have just been riding along the principal streets to witness the scene; but no one offered to compliment me, or other foreigners, with a bowl of water. They know that foreigners, whose raiment is not so easily changed, do not relish the sport; though sometimes, out of ill-timed complaisance, they submit to it. Almost universally the people take it pleasantly; but occasionally I saw little fellows chased and overthrown in the dirt, who played off on men. It certainly requires some command of temper, to show entire nonchalance when the children project a forcible stream from large bamboo syringes directly into the eyes and ears, creeping up slyly for the purpose, and running off with exultation. Not a native is to be seen with dry clothes; but "holiday clothes" on this occasion are their poorest.

No one can assign any origin or signification to this custom. It seems as if it must have originated in some notions of purification from the sins of the old, and entering cleansed upon the new year; but Boodhists have no idea of the remission of sins, in any way. Their only hope is to balance them with merit.

Beside this harmless and merry custom, the religious celebrations of several classes of foreigners have kept the town in confusion for a fortnight past. The Chinese have just had their annual ceremonies in memory of deceased ancestors. Hearing, a few mornings since, an uncommon din of great gongs and other discordant instruments, I went to the veranda, and saw the procession pass to the cemetery. It was a meagre affair as to pomp, but doubtless quite as absurd as if it had been in their own country. A succession of tables, borne, like biers, on men's shoulders, were spread with hogs, goats, and poultry, roasted whole, and various other eatables; the horrid music followed, and a procession with streamers, terminated by a man or two with muskets, firing at short intervals. A priest, in proper costume, walked on each side of the tables.

Nothing can exceed the revolting exhibitions made by the Hindoo Mussulmans, who also are now holding their annual feast of Mohurrum. By nature almost black, they make themselves entirely so with paint; many of them adding blotches and hideous figures, not only on their faces, but on every part of their body, and of every colored earth they can find. Some go further, and

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put on masks of infernal ugliness, with horns, snouts, and indescribable distortions. I never beheld them but with fresh horror. Moving about the streets in companies, they writhe every muscle, some throwing their arms about as if ready to attack every one they meet, others slapping long, flat sticks together; some beating on drums, and pieces of brass, others filling the air with yells and clamor. Man could not more brutify himself, even in the madness of intoxication.

These three ceremonies are, perhaps, pretty fair specimens of the habits of the three nations of idolaters. Surely they furnish no ground for the boast of the infidel, as to the purity and nobleness of human nature, evinced by pagans whose morals have not been contaminated by Europeans.

Desirous of seeing the people, as much as possible, in their own retired villages, where foreign influence is unknown, and of ascertaining the numbers, locality, &c. from personal observation, I occupied the latter part of April in making two excursions into the interior; one up the Dagaing, and the other up the Salwen River. In the first, Mrs. Judson accompanied me, and in the last and longest, Mr. J. himself. We slept generally in the boat, stopping at shady villages to cook our food, distribute tracts, &c.

The whole region immediately above Maulmain is alluvial; the rocks chiefly blue limestone of excellent quality. The country is flat, fertile, and beautiful, but, though once populous, is now thinly inhabited. The scenery is rendered romantic and peculiar by small mountains, rising abruptly from the level fields to the height of four, five, and six hundred feet; the base scarcely exceeding the size of the summit. In most parts, trees and shrubs cling to the sides; but here and there the castellated and perpendicular rocks project above the foliage, like the turrets of some huge ruined tower. On the summits of many of them, apparently inaccessible to human feet, Boodhist zeal has erected pagodas, whose white forms, conspicuous far and near, remind the traveller every moment that he surveys a region covered with the shadows of spiritual death. Some of the smaller of these hills I ascended. My heart sickened as I stood beside the dumb gods of this deluded people, looking down and around on a fine country, half peopled by half-civilized tribes, enjoying but half the blessings of their delicious climate, borne by whole generations to the chambers of death. They eat, and drink, and die. No inventions, no discoveries, no attainments, no enjoyments, are theirs, but such as have descended to them age by age;

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and nothing is left to prove they have been, but their decayed pagodas, misshapen gods, and unblessed graves.

Most of these mountains contain caves, some of them very large, which appear to have been, from time immemorial, specially devoted to religious purposes. The wealth and labor bestowed on these are of themselves sufficient to prove how great the population has been in former ages. I visited, in these excursions, three of the most remarkable — one on the Dah Gyieng, and two on the Salwen. They differed only in extent, and in the apparent antiquity of the idols they contained. Huge stalactites descended almost to the floor in many places, while, in others, stalagmites of various magnitudes and fantastic shapes were formed upon the floor. In each, the bats occupied the lofty recesses of the ceiling, dwelling in deep and everlasting twilight. In one they seemed innumerable. Their ordure covered the bottom, in some places, to the depth of many feet. Throwing up some fragments of idols, we disturbed their noon-tide slumbers, and the effect was prodigious. The flutter of their wings created a trembling or pulsation in the air, like that produced by the deepest base of a great organ. In the dusk of the evening, they issue from the cave in a thick column, which extends unbroken for miles. The natives all affirmed this to be the case every evening; and Mr. Judson himself, when here with Major Crawfurd and others, saw the almost incredible fact.

This cave has evidently been long deserted, except that a single large image at the entrance is kept in repair, before which were some recent offerings. I might, therefore, have easily obtained images for my friends; but, Mr. J. being afraid of an injurious influence on the native Christians who were with us, I abstained, and afterward obtained a supply by regular purchase.

The last one we visited is on the Salwen, about fifteen or twenty miles above Maulmain. The entrance is at the bottom of a perpendicular but uneven face of the mountain, enclosed in a strong brick wall, which forms a large vestibule. The entrance to this enclosure is by a path, winding along the foot of the mountain; and nothing remarkable strikes the eye till one passes the gate, where the attention is at once powerfully arrested. Not only is the space within the wall filled with images of Gaudama of every size, but the whole face of the mountain, to the height of eighty or ninety feet, is covered with them. On every jutting crag stands some marble image, covered with gold, and spreading its uncouth proportions to the setting sun. Every recess is converted into shrines for others. The smooth surfaces

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are covered by small flat images in burnt clay, and set in stucco. Of these last, there are literally *thousands*. In some places, they have fallen off, with the plaster in which they were set, and left spots of naked rock, against which bees have built their hives undisturbed. No where in the country have I seen such a display of wealth, ingenuity, and industry. But imposing as is this spectacle, it shrinks to insignificance, compared to the scene which opens on entering the cavern itself. It is of vast size, chiefly in one apartment, which needs no human art to render it sublime. The eye is confused, and the heart appalled, at the prodigious exhibition of infatuation and folly. Every where, on the floor, over-head, on the jutting points, and on the stalactite festoons of the roof, are crowded together images of Gaudama — the offerings of successive ages. Some are perfectly gilded; others incrusted with calcareous matter; some fallen, yet sound; others mouldered; others just erected. Some of these are of stupendous size; some not larger than one's finger; and some of all the intermediate sizes; marble, stone, wood, brick, and clay. Some, even of marble, are so time-worn, though sheltered of course from changes of temperature, that the face and fingers are obliterated. In some dark recesses, bats were heard, and seemed numerous, but could not be seen. Here and there are models of temples, kyoungs, &c., some not larger than a half bushel, and some ten or fifteen feet square, absolutely filled with small idols, heaped promiscuously one upon another. As we followed the paths which wound among the groups of figures and models, every new aspect of the cave presented new multitudes of images. A ship of five hundred tons could not carry away the half of them.

Alas! where now are the successive generations whose hands wrought these wonders, and whose hearts confided in these deceits? Where now are the millions who came hither to confess their sins to gods that cannot hear, and spread their vain oblations to him that cannot save? The multitudes are gone, but the superstition remains. The people are left like the gleanings of the vintage, but the sway of a senseless, hopeless system is undiminished. Fewer bow in these dark recesses, but no better altars witness holier devotions. May we not hope great things from the effect of a full toleration secured by the present rulers, and a full tide of missionary effort set forward by American churches? Thanks be to God that a Christian nation rules these provinces, and a Christian community sends forth light and truth. Happy and auspicious is the mental dawn

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which now begins to break! May Christians pray it into perfect day.

On the third day after leaving Maulmain, we arrived at the newly-formed Christian village of which Ko Chet-thing, so well known in America, is pastor. It numbers as yet but thirteen houses, of which most of the adults are Karen disciples, drawn together to enjoy the means of mutual edification. Thirty-nine members constitute the church, and others are about to remove thither. Few of the great effects produced at Mata are yet visible here; but religion has already placed this little band far above their wandering brethren in many respects. At least, it has saved their souls! Did it leave them in all their destitution of comfort and refinement, the deficiency, when compared to the gain, would be a grain of sand, — to the universe!

Mr. Vinton was absent on a preaching tour up the river. Mrs. Vinton received us with a hearty welcome, and the disciples were not behind in paying their cordial respects. My intended visit had been announced to them a fortnight ago, and a church-meeting and communion season appointed. Some Christians from other villages had arrived, and others kept emerging from the jungle all day. Several brought presents of eggs, plantains, honey, &c., and the occasion evidently possessed in their minds great interest. A number of serious inquirers and hopeful converts presented themselves. Several, who had for some months given evidence of a spiritual change, asked baptism, and the evening was spent in warm devotional exercises. We lodged in little rooms partitioned off at the end of the chapel, and most of those who came from a distance lodged in the building. It was truly refreshing to hear them conversing, till a late hour, on the things of the kingdom. As one after another at length grew sleepy, he engaged in private prayer in a low tone of voice, and stretched himself for repose on the clean bamboo floor. The voice of prayer was in this manner kept up till midnight.

Next morning, we had a church-meeting, at which, among other business, three candidates for baptism were received. Some others were deferred for the present. The rude-looking assembly (lately so rude indeed, and so ignorant of eternal things) transacted their business with much order and great correctness of judgment. Now, and several times before, I addressed them officially, through Mr. Judson, examining into their degrees of religious knowledge, and leaving them various injunctions relating both to temporal and eternal things. In the afternoon, we met again, and, after religious exercises, walked in

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procession to the water side, where, after singing and prayer, I baptized the candidates in the name of the Holy Three. The river was perfectly serene, and the shore a clean sand. One of those lofty mountains which I have described rose in isolated majesty on the opposite shore,* intercepting the rays of the setting sun. The water was perfectly clear, the air cool and fragrant, the candidates calm and happy. All was good. May that lonely mountain often, often echo with the baptismal hymn and the voice of prayer. Next morning, we had the Lord's supper, and departed, amid the tears and prayers of these lovely children of the forest.

How blessed and golden are these days to Burmah! Men love to mark the glorious sunrise. Painters copy it; poets sing it; all derive pleasure and elevation as they gaze while it blazes up the heavens, turning to gorgeous purple every dull cloud, gilding the mountain tops, and chasing the mists from the valley. God seems present, and creation rejoices. But how much more glorious is the dawn I am permitted here to witness! All the romance which swells the bosom of the sentimentalist, gazing on early day, is coldness and trifling, compared to the emotions a Christian may cherish when he sees the gospel beginning to enlighten a great nation. Surely we may hope such is the case here, and that the little light which has invaded this empire of darkness will issue in perfect day. I see a dim twilight; others will rejoice in the rising sun, and others in the meridian day. O Lord, come with thy great power. Inspire the churches to do all their duty, and prepare all people for thy truth.

I have now seen much of the Karens, and gathered what information there is respecting them, which will be introduced, with notices of other tribes, in a subsequent chapter.

The city of Maulmain was only a few years ago a jungle, though some intelligent natives affirm that it was once a large city, and the metropolis of a Shyan kingdom, then independent. After the cession of these provinces to the English, it was selected as a military post, and a town sprang up, which has continually increased, and numbers now 18,000 souls. The rest of the province contains about 30,000 more, of whom some thousand are Karens and Toungthoos. The city consists principally of one street, which extends along the river about two and a half miles. The river is about a mile wide, with a tide of twenty feet perpendicular rise. In the rear, distant about a quarter of a mile, is a long, narrow hill, running parallel to

* Containing also a cavern filled with idols, which, however, I had not time to visit.

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the river, presenting along its summit a string of pagodas mostly fallen to ruin. From a fine road, made here by Sir A. Campbell, the whole city, with the river, shipping, and high hills on the opposite island of Balu, are in full view. The accompanying picture is taken from the summit of the hill. The distance is too great to allow of distinctness in sketching the town. The large house near the centre is the residence of the governor. The mission premises are close to the river, nearly over the heads of the two soldiers, who sit on the summit of the hill, near the point from whence the view was taken. On the extreme right is the city of Martaban, with its conspicuous pagoda. The location of the city has been found exceedingly salubrious, and gentlemen in the Company's service are glad to resort hither for health, from the opposite shore of the Bay of Bengal. The settlement is too recent to be adorned with noble shade-trees, like Tavoy and Mergui, but is well laid out, and the Burmans, always tasteful in such matters, have planted them to a sufficient extent. Over the water-courses are handsome bridges of substantial masonry; and fine roads are made, and being made, in various directions.

Being the metropolis of British Burmah, the commissioner or acting governor resides here. The garrison consists of a regiment of the line, a detachment of artillery, and some companies of sepoys. The officers of this force, and the gentlemen connected with the civil service, make a considerable circle of English society, which, with soldiers, traders, &c., and their families, insure all the conveniences of an abundant market, various mechanics, and well-supplied shops. In the market may always be had fresh beef, pork, goat, venison, and poultry, butter, eggs, milk, &c., with great plenty of the finest fish, fruits, and vegetables. In passing through it one day, I counted thirty-two different kinds of fruit, besides vegetables. The price of articles, with some exceptions, is cheaper than in our cities, — fowls, two rupees a dozen; rice, half a rupee a bushel. The best of bakers' wheat-bread is sold at about our rates, and British goods are in general cheaper than with us. On the whole, it is perhaps as pleasant and desirable a residence as any part of the East.

On commerce and trade there are no restrictions. Vessels pay no tonnage, and merchandise no duty. Even pilotage is established at low rates, and such as choose to dispense with a pilot, pay only a small sum, for the benefit of the buoys. Ship and boat building, on English and native models, is done to the amount of some thousand tons per annum.

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The imports from Tavoy and Mergui are principally attaps, or dennees, (leaves stitched upon strips of ratan, ready for thatching,) damar torches, cardamoms, sapan wood, gnapee, ratans, preserved doryans, mats, salt, yams, and ivory. In return are sent to these places cotton, oil, English goods, paddy, beef, lime, and tamarinds.

From Rangoon are imported cutch or catechu, stick lac, gram, oil-seed, earth-oil, sesamum-oil, lappet, (tea,) wheat, ivory, lackered ware, glazed pottery, jaggery, (black sugar,) Burman silks, tamarinds, chillies, garlic, &c.; and in return are sent arecanuts, cotton, dates, English goods, cocoa-nuts, &c.

From Penang are brought umbrellas, muskets, torches, dates, coffee, &c.; and in return are sent chiefly paddy and rice.

From Calcutta are brought specie, English goods, wines, ginger, steel, rose-water, sugar; and almost the only important return is teak timber. The same may be said of Madras. This is about the whole commerce of Maulmain. From eight to twelve vessels enter and clear per month.

Among the inhabitants are 500 Chinese, and above 2,000 other foreigners, most of whom are from Bengal and Madras. Each class has a place of worship, and adheres to its national costume and habits. The English have a Company's chaplain, and a capacious church. Here service is regularly performed, and the troops are required to attend. The English Baptist church have also a good meeting-house of teak, and one of the missionaries always acts as pastor. At present, Mr. Osgood discharges this duty, in connection with his engagements at the printing-office.

Though there is not the slightest restraint upon idolatry in these provinces, the people are certainly less devoted to their superstition than before the war. It is scarcely possible to discover, from the appearance of the streets, when the worship-days occur; and the number of priests is much less than it would be among an equal population in Burmah Proper. The people are evidently ripening for some change. There is therefore eminent necessity for following up, with the utmost vigor, the means for extending Christianity. The morals of the people would greatly suffer by the loss of their religious system, if no other were to be substituted. Such a crisis is not altogether improbable, and the people of God are most affectingly called upon, by the state of the case, to send out more teachers forthwith.

Still, Boodhism is as yet by no means a neglected system. New pagodas are making their appearance in different parts of the city. There are twenty-nine kyoungs, containing

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somewhat more than 500 priests, including novitiates, who are plentifully supported. The kyoungs are vastly superior to the dwellings of the common people, and some of them are situated in delightful groves with ample grounds. Here and there is a sacred bannian-tree, carefully nurtured, and occasionally lighted with lamps at night. In the city and suburbs are seventy-eight pagodas.

My evening walks with Mr. and Mrs. Judson, were upon the hills, and near the principal of these pagodas. The ascent is fatiguing, though part of the way is facilitated by brick stairs 12 or 15 feet wide. The pagoda, as usual, is entirely solid. Around its base are smaller ones, and numerous shrines built of brick nicely stuccoed, like little temples, from the size of a large dog-house up to the size of a small dwelling. Within and around these are images of Gaudama, precisely like the pictures of him common in America, generally well gilt. Little paper flags, &c. &c. are before them, — the offerings of the devout. Tall flag-staffs are numerously planted on the crown of the hill, with various streamers, some of which are tasteful and elegant.

A large and substantial house stands beside the pagoda, literally filled with images of Gaudama, most of them of colossal size. These are made of brick, with a thick coating of plaster, perfectly smooth, and resembling marble. There are some hundreds of these, all in perfect repair, many of them apparently placed there by these deceived idolaters, quite lately. The number continually increases. One of these images is in a recumbent posture, and must be at least forty feet long. Some of the images represent worshippers, in a most reverent attitude, before certain figures.

While walking among these distressing evidences of folly and misery, we often saw scenes like the following: — A poor man struggled up the back part of the mountain with a little child on his hip, less than three years old, plucking a few green twigs from the bushes as he passed. He went up to a great bell, suspended in the area, and, taking a deer's horn lying on the ground for the purpose, struck it twice or thrice. Then, reverently entering the image-house, he prostrated himself, and taught his little one to do the same, which it did so readily as to make it certain it was not its first attempt. He then prayed with the palms of his hands placed together, and raised to his forehead, while the poor little babe lisped out some of the same words. At the conclusion, he walked up to the idol he had

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addressed, and laid before it, with great solemnity, his offering of green leaves, and, taking up the babe, descended the mountain.

O ye parents, who take no pains to teach your little ones to adore, and trust, and serve the eternal God, be reproved and abashed! That poor idolater may confront and condemn you at the last awful day!

Thank God, the gospel is slowly extending its happy conquests in this place. Two very respectable people applied for baptism last Lord's day, and many are persuaded that Boodh is no God. A hundred Christians hold forth the truth, and a teeming press presents to the people the divine testimony. But we must pray for the Spirit's influence. May not this be our chief deficiency?

The mission here was established by Mr. Boardman with the first settlement of the town by the British in 1827. Mr. Judson came in a few months, and Mr. Boardman left the place to commence the station at Tavoy. It is now the principal point in our mission, having the printing-office, five houses for missionaries, an English chapel, a large teak-wood zayat, and smaller zayats in different parts of the town. Belonging to the station are Mr. Judson, Mr. Hancock, Mr. Osgood, and Mr. Bennett. The latter is wholly engaged in teaching an English high-school for native children, and is nearly supported by the salary allowed by the Company.

The printing-office is of brick, two stories high, 136 feet long by 56 wide. It is in the form of an ⊥, so that the picture, which was taken from Mr. Judson's veranda, shows only a part. It contains four hand-presses, and a power-press, equal to two more; twelve small founts of English type, one of Burman, one of Karen, and one of Taling. For these last, there are punches and matrices complete, so that they may be cast anew at any time. The expense has, of course, been enormous, there being about one thousand matrices for the Burman fount alone. A new set of punches and matrices has just been ordered for the Burman character on a size reduced one third. The upper rooms of the office are devoted to a bindery, storage, &c. The capabilities of the bindery are fully equal to the work of the printing-office. Every part of the labor, in printing and binding, is performed by natives; of whom, on an average, 25 are constantly employed.

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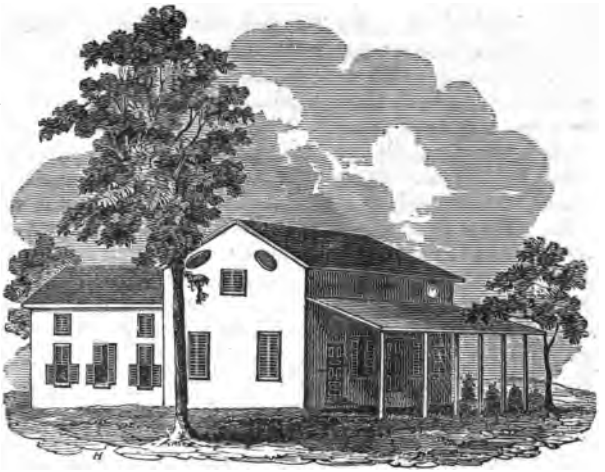

Printing-Office at Maulmain.

The native church under Mr. Judson's care has more than a hundred members. Some sixteen or eighteen are valuable assistants, of whom a part are generally employed at other stations. Such as are employed here, meet Mr. Judson every morning at sunrise, and give an account of their labors during the previous day, often rehearsing the very conversations. An excellent opportunity is thus obtained for enlarging and rectifying their views, and giving them helpful ideas in particular cases. On Sunday, the congregation consists of but few beside the church-members. If any attend three or four Sundays, they are pronounced disciples by their friends, and indeed generally become so.

Scarcely more direct missionary labor is expended on this city than on Tavoy. Mr. Hancock is not yet sufficiently master of the language to be able to preach, and Mr. Osgood has of course made still less advance. Nor do the printing-office labors of these brethren allow them to devote much time to study. Mr. Judson has been so much engrossed with revising the translation of the whole Old Testament, and proof-reading, for several years, as to be wholly prevented from laboring publicly either in the zayat or from house to house. Mr. Bennett is confined to the school, the labors of which are truly arduous. Thus this great city, with nominally four missionaries, has no evangelical labor done for it, except by the native assistants.

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Mrs. Hancock has under her care two schools, containing together twenty-five scholars, a few of them females, which she examines monthly. One of the teachers is a disciple. It is very common for the pupils to be withdrawn after a while, sometimes even before they learn to read. All are required to attend worship on Lord's days, and are both then and at other times instructed in religion. From four to eight of the scholars are supported by the mission, at an expense of about three rupees a month. One of these schools has been in existence three years, and during that time six of the scholars have passed from death unto life. The other school is but of four months' standing.

Mrs. Osgood* has two schools for girls, which contain together nineteen scholars. One of the teachers is a Christian. Christian instruction is imparted very much as in the boys' schools. None of the pupils are boarded at present. One of these schools has existed ten months; the other has just now gone into operation. No conversions have taken place.

Mr. Bennett's school is large and flourishing. He possesses a happy talent in imparting instruction, and the stated examinations abundantly attest his diligence. The English language is the principal object, and many of the pupils have made surprising proficiency.

The labor which has been bestowed on schools at this station shows little fruit. There are, however, a few pupils, who, having long attended, are obviously elevated by the process. I give a specimen of the composition and spelling of one who was a scholar of Mrs. Boardman's in 1830, and is now a pupil in Mr. Bennett's school, and a promising member of the church. It is a letter to one of the missionaries in Tavoy, and is given *as he wrote it in English*, literatim. The penmanship is beautiful.

"MAULMEIN, *February* 15, 1830.

"Your young brother Moung Bwah, sends to you benevolence, love, and in the faith, grace, mercy, and peace from God our Father, and Jesus Christ our Lord. Because of God, love, and benevolence, my soul and body are well. I am still in Maulmein, ever learning wisdom and instruction of the teacher. I endeavor to follow the teacher's words, and learn my lessons with deligence, and not to be idle. I pray Jesus Christ for you and your's, neighbour. Pray you to God for me; I with respect beg you to. Through the Saviour, Lord Jesus Christ's mercy, I am quite still in God's commandment.

"All who love the Lord Jesus Christ's glory, hope in our way. This

* Mrs. Osgood died of consumption, Oct. 5, 1837, having been less than three years in the country.

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world is like a wild Island, with many ferocious wild animals. The Saviour Jesus, to save us, come from the Father's nearness with the *save-ship*, that we poor sinner might be saved. But we every day hope in God's mercy, and desire a gentle and quite mind.

"Before time, first man Adam, first woman Eve, two persons sinned. We have all gone out of the way, we are together become unprofitable, there is none that doeth good, no, not one, when we trust in Jesus, we all ride the *save-ship*, and free from sin, and wild animal's harm. That nearness to the Lord, free us from harm, and make us quite and happy. Then we are near the Lord, and worship with respect. God's mercy on me that I may grow wiser in good wisdom, my elder sister, if God give me permission, you will again see me, then I should be very glad.

"Your affectionately,

"MOUNG BWAH."

English influence, in a variety of ways, improves the temporal condition of these provinces. It has abolished those border wars, which kept this people and their neighbors continually wretched. None but those familiar with the country can describe the evils produced by a Burman war. The troops are drawn from the remotest provinces, and, as they march, laborers, stores, money, boats, and cattle, are taken without compensation. They have no tents, no pay, no regular rations, and suffer every sort of hardship. Every where, as they go, the people fly into the jungle; and such property as cannot be carried away is plundered without restraint. Poverty and distress are thus spread over the whole kingdom, even by a petty border conflict. Of course, at the seat of war, every evil is magnified a hundred fold. The mode of raising troops is the worst possible. Each chief is required to furnish so many, and is sure to get rich by the operation. He calls first upon those who have money, and suffers them to buy themselves off, taking finally only those who have no money. So, if he want boats, the richer boatmen pay a bribe and get off, and the poorer must go. So with carts, and, in fact, every thing. The suppression of war cuts off a large portion of the chances for these extortions.

In the Tenasserim provinces, various improvements are perceptible. Coin is getting introduced instead of masses of lead and silver; manufactures are improving; implements of improved construction are used; justice is better administered; life is secure; property is sacred; religion is free; taxes, though heavy, are more equitably imposed; and courts of justice are pure, generally. Formerly, men were deterred from gathering round them comforts superior to their neighbors, or building better

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houses, for fear of exactions. Now, being secure in their earnings, the newly-built houses are much improved in size, materials, and workmanship. There are none of those traps and trammels which embarrass courts in England and America. The presiding officer in each province, Amherst, Tavoy, and Mergui, sits as magistrate on certain days every week; and before him every citizen, male or female, without the intervention of lawyers, may plead his cause, and have immediate redress. Everywhere, in British Burmah, the people praise English justice; but they are not yet reconciled to regular taxation. Though the Burman government, or its oppressive agents, took from them more than they pay now, yet it was occasional; consisted chiefly in labor, and they were not under the necessity of saving any thing against a certain day — a matter to which they have been altogether unaccustomed.

Presuming that my readers would be glad to see Mr. Judson's residence, and desirous of giving a specimen of the houses of our Burman missionaries, I made a drawing, which is given in a reduced size below. It contains three good-sized rooms and two small ones. It is built precisely like the natives' houses, only larger and better, and cost about three hundred dollars. All our Burman missionaries use similar ones. During my pleasing residence with this great and good man, the small room on the extreme left was my chamber, and the large one, with two little fir-trees under the windows, my study. The centre room is the dining-hall, and the farthest one Mr. J.'s chamber. His study is a large apartment partitioned off from one end of the chapel. The kitchen, or "cook-house," is always a small, separate building.

Mr. Judson's House.

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CHAPTER IV.

Population of Rangoon; Commerce; Prices of Living — Shoodagŏn Pagoda — Slaves of the Pagoda — Sunrise Worship — Rainy Monsoon — History of the Mission — Maubee — Labor of Native Assistants — Interesting Case — Voyage to Pegu — Evidences of former Greatness — Shoomadoo Pagoda — Voyage up the Irrawaddy — Boats — Mode of Fishing — Prome — Leper Village — Gaudama's Foot — Burman Energy — Earth-oil Wells — Shyan Caravan — Ruins of Paghan — Attempt to buy Beef — Buffalo Herdmen — Curiosity of Natives — Toddy — Arrival at Ava.

On the 14th of May, the sad hour of bidding adieu to the dear missionaries and their interesting disciples arrived; and I embarked for Rangoon. Every day had increased my regard for them, and the probability of seeing them no more made the last few days truly sorrowful.

The change of the monsoon, which now takes place, is often accompanied with severe squalls; but these coasting vessels have little fear of them, and never lay up on that account. Often the season passes without any that are serious, as it has this year. We had two or three flurries, with rain; but they helped us on powerfully, and the 17th (of May) found me at Rangoon, without accident. The entrance of the river, though six miles wide, is difficult to find, the channel very narrow, and the coast very shoal for a great distance above and below; while a perfectly flat shore, scarcely above high tides, gives the mariner no certain land-marks. There are no pilots to be had, but by sending a boat to the city. On one point is a cluster of trees, which has been called "the elephant," from a fancied resemblance to that animal; but my imagination was too dull to discern much shape. The sands have extended some miles to the southward, since the coast was first surveyed.

Having passed the ordeal of the custom-house, without any special vexations, I found Messrs. Webb and Howard, with their wives, in usual health, and received from them a kind and cordial reception.

The name of Rangoon is so conspicuous in the annals of our mission, and occurs so often in the narratives of travellers on this coast, that I naturally entered it with feelings of peculiar interest. Association of ideas, of course, keeps up some of that interest; but so wretched a looking town, of its size, I have nowhere seen.

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The city is spread upon part of a vast meadow, but little above high tides, and at this season resembling a neglected swamp. The approach from the sea reveals nothing but a few wooden houses between the city wall and the shore. The fortifications are of no avail against modern modes of attack. They consist of merely a row of timbers set in the ground, rising to the height of about 18 feet, with a narrow platform running round inside for musketeers, and a few cannon, perhaps half a dozen in all, lying at the gateways, in a useless condition. Some considerable streets are back of the town, outside the walls.

The entire population is estimated at 50,000, but that is probably too much. There is no other seaport in the empire, but Bassein, which has little trade, and the city stands next in importance to Ava; yet there is literally nothing in it that can interest a traveller. A dozen foreigners, chiefly Monguls, have brick tenements, very shabby. There are also four or five small brick places of worship, for foreigners, and a miserable custom-house. Beside these, it is a city of bamboo huts, comfortable for this people, considering their habits and climate; but in appearance as paltry as possible. Maulmain has already many better buildings. The eaves of the houses generally descend to within six or eight feet of the ground; very few being of more than one story, or having any other covering than thatch. Cellars are unknown, and all the houses are raised two or three feet above the ground for coolness and ventilation. As the floors are of split bamboo, all dirt falls through, and what is not picked up by crows, dogs, fowls, &c., is occasionally swept out, and burned. For nearly half the year, the city presents a most singular appearance, half sad, half silly. By a standing law, on the setting in of the dry season, all the thatch must be removed, except a particular kind, not common, made partly of split bamboo, which will not easily burn. Were it not for the people in the streets, and the cloths of various kinds put up in the houses to keep off the sun, it would seem, at these times, like a city deserted.

The streets are narrow, and paved with half-burnt bricks, which, as wheel-carriages are not allowed within the city, are in tolerable repair. There is neither wharf nor quay. In four or five places are wooden stairs, at which small boats may land passengers; but even these do not extend within twenty feet of low-water mark. Vessels lie in the stream, and discharge into boats, from which the packages, slung to a bamboo, are lugged on men's shoulders to the custom-house.

The commerce of the place is still considerable, though great-

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ly crippled by enormous port-charges, and absolute prohibitions against exporting rice or the precious metals. Specie is exported, but only by adroit smuggling. Could rice be exported freely, a most beneficial trade, both to government and people, might be carried on, the agriculturist receive a better reward for his toil, and the price of land be raised throughout the kingdom. Paddy is now selling at five rupees the hundred baskets; that is, about $2,50 for a hundred bushels!

The best of cleaned rice is four annas a basket — about twelve cents a bushel! Wheat, as good as I have ever seen, is selling at twenty dollars per hundred bushels. Such prices would send here half the vessels in Bengal Bay. How strange that governments must always be doing damage, by dabbling in matters which, if left to themselves, would prosper! — However, the policy is certainly more wise than that of Great Britain, which lets some of her subjects annually starve, and others constantly suffer, by keeping bread-stuffs away.

Other necessaries are equally cheap in Rangoon — fowls, about one dollar per dozen; black tea, brought down the Irrawaddy from China, twelve cents a pound; rice, one cent per pound; coffee, six cents per pound; sugar, six; bread, same as in Boston; eggs, fifty cents per hundred; milk, forty-five cents per gallon; wages, six dollars per month, without food or lodging; oil for cooking and lamps, fifty cents per pound; washing, four dollars per hundred; fuel, about seventy-five cents per month. Almost every kind of British manufactures may be had in the bazar, at rates not higher than they cost in Boston. Medicines are not easily procured, and many kinds are excessively dear.

During the long wars of Europe, in the days of Napoleon, many vessels were built here, chiefly by the English, amounting, on an average, from 1790 to 1802, to three or four thousand tons per annum. At the time of Colonel Symmes's visit, in 1795, there were several ships on the stocks, of from 600 to 1000 tons' burden. This branch of business is now almost annihilated.

Two miles from Rangoon is the celebrated pagoda, called *Shoo-da-gŏn*. It stands on a small hill, surrounded by many smaller pagodas, some fine zayats and kyoungs, and many noble trees. The hill has been graduated into successive terraces, sustained by brick walls; and the summit, which is completely levelled, contains about two acres.

The two principal approaches from the city are lined on each side, for a mile, with fine pagodas, some almost vieing for size with Shoodagon itself. These are in every state of repair; from

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beautiful white new ones to mere grass-grown heaps. In most of them the apertures still remain, through which the English soldiers penetrated, to take the treasure always deposited in them. Even the great pagoda did not escape; but it is so perfectly repaired, as to show no signs of the indignity.

Passing these on your way from the city, you come to a flight of time-worn steps, covered by a curious arcade of little houses of various forms and sizes, one above another, some in partial decay, others truly beautiful. After crossing some terraces, covered in the same manner, you reach the top, and, passing a great gate, enter at once this sad but imposing theatre of Gaudama's glory. One's first impressions are, what *terrible* grandeur; what *sickening* magnificence; what absurd imagery; what extravagant expenditure; what long successions of devotees to procure this throng of buildings of such various dates; what a poor religion that makes such labors its chief meritoriousness. Before you stands the huge Shoodagon, its top among the clouds, and its golden sides blazing in the glories of an Eastern sun. Around are pompous zayats, noble pavements, Gothic mausoleums, uncouth colossal lions, curious stone umbrellas, gracefully cylindrical banners of gold-embroidered muslin hanging from lofty pillars, enormous stone jars in rows to receive offerings, tapers burning before the images, exquisite flowers displayed on every side, filling the air with fragrance, and a multitude of carved figures of idols, worshippers, griffins, guardians, &c.

Always, in the morning, men and women are seen in every direction kneeling behind their gift, and with uplifted hands reciting their devotions, often with a string of beads counting over each repetition; aged persons sweep out every place, or pick the grass from the crevices; dogs and crows straggle around the altars, and devour the recent offerings; the great bells utter their frequent tones; and the mutter of praying voices makes a hum like the buzzing of an exchange. The whole scene is so strange, so distressing, that one is relieved to stroll away among the huge trees, and gaze from the parapet on the unlimited scene around. It is one wide, flat jungle, without a single hill, but that of Syrian in the distance; but it is *nature*. It is the true temple of the true God; the only representation he has given of his natural perfections, as the Bible is of his moral ones. All the rest is distortion, absurdity, and crime. Of inferior pagodas, (though some surpass in size any I have seen elsewhere,) there are, in Rangoon, more than five hundred, occupying as much space as the city itself, probably more. Most of them stand a

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little out of the city, interspersed with groves, embowering costly kyoungs and commodious zayats. The latter are particularly numerous, to accommodate the hosts of worshippers who resort hither at certain seasons of the year.

In the vicinity of the hill are 150 families of "slaves of the pagoda," containing about two hundred men, and, as their chief told me, "plenty of women." They do not appear to be poor or despised, and their quarter of the city is not distinguished by any particular feature. They become so, not always because of crime, but often by merely incurring the displeasure of a great man; or he gives them as an act of piety. Most of them are so by birth, for the progeny of such persons are forever in the same condition. They are not allowed to marry, except among themselves.

I visited the pagoda frequently, about sunrise, as it is the only direction in which one can ride. There were always twenty-five or thirty worshippers scattered up and down; and on the regular worship days, several hundred. They come and go during the cool of the morning, remaining about fifteen minutes, and amounting, I was told, in the whole, to two or three thousand. A few remain all day in the cool zayats, often repeating their worship, and spending the intervals of the time in friendly chat. Some, as an act of particular merit, stay all night. No priests are in official attendance, nor, indeed, did I ever see any there performing their own worship. The act of worship is called *shee-ko*, though the name is often given to the mere act of prostration which accompanies it.

Every one brings a present, often a bunch of flowers, or only a few green twigs, plucked on the way; but generally the nicest eatables ready cooked, beautiful bunches of flowers, articles of raiment, &c. The amount of offerings here is very great. Stone vases, some of which will hold fifty or sixty gallons, stand round the pagoda, into which the devotees carefully lay their leafy plates of rice, plantains, cakes, &c. As these are successively filled, appointed persons from among the pagoda slaves empty them into their vessels, assorting the various kinds. The beautiful flowers remain all night, and are swept out in the morning. No one ever objected, however, to my gathering them at pleasure. A gift once deposited is no more regarded. I have seen crows and dogs snatch the gift ere the offerer had well done his prayers, without the shadow of resistance being offered.

The reproof of Jehovah to Israel by the prophet often came strongly to my mind as these crowds passed on with their

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beautiful flowers, and the finest of the fruits of the earth. — "She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepare for Baal: therefore I will take away my corn and my wine, and will recover my wool and my flax." Hosea ii. 8, 9. How boundless the goodness and forbearance of GOD! "Will a man rob GOD? Yet these rob him of the tithes and offerings" bestowed on their senseless images, and take *his* fruits of the earth to do honor to the things his soul abhors. I could not but feel, as I gazed upon the rich landscape and bright heavens, and marked the joy of the young men and maidens as they passed on, that He who then forbore would in his abundant mercy "give them pastors after his own heart, who shall teach them knowledge and understanding."

The rainy monsoon has been considered fairly set in, since the 10th of May, but it rains as yet generally only towards night, and the weather is every way delicious; every tree being evergreen, a few showers bring forth all the beauties of midsummer. Though the sun is nearly vertical, the clouds and showers so cool the air, that the thermometer seldom rises above 86° or 87° at noon, and goes down to 80° before morning. I have now passed the ordeal of the entire hot season; and of nothing am I more convinced, both from experience and observation, and especially from the testimony of very many intelligent foreign residents, than that the climate is as salubrious and as pleasant as any other in the world. I have suffered from heat greatly more in Italy, and even in Philadelphia, than I have ever done here, and have never found a moment when I could not be perfectly comfortable by sitting still. To go abroad in mid-day, is, however, more intolerable, and, for any but natives, is eminently hazardous.

The mission to this city has had great disadvantages, and the apparent results are at this time very small. The first missionaries, who were English, chose a situation outside the town near the pagoda, and erected a building far too sumptuous. One afterward chose another field, and the other, another employment. The station was never effectively occupied till by Mr. Judson, who, being without native assistants, without the language, without tracts, without experience, and living in the same house, was here many years before he began to make direct evangelical efforts among the people. Part of this time was spent in acquiring the Pali,* or sacred language of the Burmans, on which he was erroneously led to place a high value. At length he was able to preach, and some souls were won; but scarcely had a

* Pronounced *Pah-lee*; accenting both syllables alike.

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little church been gathered, before the war broke out, in which he suffered so dreadfully, and which suspended all missionary effort, and scattered all the converts. At the close of it, he did not resume his place in Rangoon, but proceeded to the provinces ceded to England, where he has remained. The flower of the church followed him to Maulmain.

From that time there has never been a missionary stationed here who could fully preach in Burman!

Mr. Wade was at the station, a few months, in so bad health as to be thought near his end, and sailed for America. All the others have spent their time chiefly in study.

The spirit of persecution has never intermitted at Rangoon, and the acts of it very seldom. Mr. Judson never had public meetings of the church, either for worship or business, and the disciples came to him privately. When Mr. and Mrs. Bennett attempted to establish a school, an excitement was created, which immediately scattered it. The master was publicly whipped, and the old pastor, Ko Tha-a, was imprisoned and put into the stocks, and released only by paying sixty rupees. Mr. and Mrs. Webb took the station two years ago, on the removal of Mr. Bennett to take charge of the government free-school at Maulmain. Though he had only made a good beginning in the language, yet, with the aid of the old pastor, and a native assistant from Maulmain, he began to look out and draw forth the very few disciples who were now left, and to meet and act without concealment. After a few months, and before any new conversions occurred in the city, persecution was recommenced, which put a stop not only to the meetings, but all missionary effort. Mr. Webb and wife had gone to Maulmain for their health, and Mr. Howard, who had been in the country but a few months, was left in charge of the station, when the troubles began. Ko Sanlone,* the preacher, (the old pastor has been deterred from public labors since his sufferings,) was seized while preaching on the veranda, and, though Mrs. H. procured from the woon-gyee an order for his release, the inferior rulers refused to execute it, and at last succeeded in incensing his mind also. They demanded Sanlone's death, and possibly might have procured it, had he not been a Maulmain man, and of course a British subject. Six or eight Karens, who formed Mrs. H.'s school, and as many more who had at that time visited Rangoon to receive baptism, were seized, punished in the stocks, and, after a week, sent away into the jungle. Search was made for disciples throughout the city,

* Accent on last syllable.

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but none were detected. Various tortures were inflicted on Sanlone, to make him renounce his faith, and the impression throughout the city was, that he would be put to death; but after several sums of money had been paid by his wife, he was at length turned out, with chains on his legs, to work in the woon-gyee's yard. After a time, by paying more than two hundred rupees, he was set at liberty, with the express injunction not to preach or distribute tracts again in the jurisdiction of the woon-gyee. From this time, none of the disciples durst avow themselves, except the old pastor, Sanlone's wife, and a few more. No meetings were held; the people durst not come near the missionaries, nor receive a tract, nor even engage as servants in their families. A poor woman who took care of Mrs. Webb's child for a short time, was fined fifteen rupees for so doing. After three or four months, the alarm subsided. The people now accept tracts, and assistants from Maulmain preach unmolested; but no Rangoon native Christian dares do it, or give tracts. The church cannot be assembled; but few members can be found at all; and the church may almost be said to be extinct. It is not probable that any native would be allowed openly to confess that he had changed his religion.

In the mean time, God has been carrying on his work among the adjacent Karens, particularly at Maubee, through the instrumentality of Ko Tha-byu.* Many have been converted; the old members, though fined upwards of six hundred rupees, and surrounded by reproach and injury, continue steadfastly to avow their faith, and keep up their meeting. Mr. Webb has baptized about forty, who have come to Rangoon for that purpose; some of them since the persecution. Ko Tha-a has been out to them, and baptized twenty-nine more; and sixty or eighty are now asking baptism. Within the past two months, they have again been fined, and they are still greatly oppressed. Here is certainly an example of fortitude and meekness worthy to be recorded with those of early Christians. Six hundred rupees could only be extorted from these miserable Karens by the seizure of their entire substance. Many of them had not left a bullock, or an implement to till the ground. The case furnishes an answer to such as ask evidence of the reality of a work of grace on the hearts of our converts, and should animate us to send the gospel to a people who so sincerely receive it.

The native assistants who accompany me labor diligently, and are greatly pleased with appearances so far. The day after arri-

* Last syllable accented, and pronounced like *u* in *imbue*.

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ving, they spread nice mats on the porch under my window, and, taking their seats, with a pile of tracts beside them, soon had an audience. They have continued thus every day, having almost always one or two, and sometimes twenty or thirty, to listen or dispute. So little labor will support a family in this country, that many are always at leisure to sit thus. So far as I have seen, they uniformly conduct with decorum and good temper. Mr. Webb is generally at hand to watch the course of debate, and take a part when it seems useful. After eight or ten days, two of them proposed a walk of twelve or fifteen miles, to preach and distribute tracts in the villages round about. They took a goodly quantity, and after a few days' absence returned delighted. In every village they were well received, and where they stopped, the best food and lodging were given them with the kindest hospitality. Their tracts were gone long before they got back, and eighty or ninety persons applied in vain. They met with several interesting cases. One of these was a man, who, being on a journey, by chance as we say, stopped at a house where they were resting themselves. The moment he saw the tracts, he fell upon his knees, and shee-koed to the ground. He received two or three with the greatest reverence and gratitude, offering several rupees in return. He had for years felt burdened with sin, and deeply felt the impotency of the Burman religion to grant him relief. In some of his travels, he had met a man who had a little book which disclosed a new religion. On becoming anxious, he offered twenty rupees if any would bring him such a one; but he sought in vain. At length, some one told him there were foreign teachers in Rangoon, who had such books to give away. He immediately travelled there, but sought them through the city in vain, and returned more sad than ever. His delight at now meeting with the books and teachers was great. With a mind prepared for instruction, he at once understood and received the truths disclosed to him, and sat from hour to hour listening to the wondrous truths of the gospel. He was furnished with the "Life of Christ," the "Digest of the New Testament," and one or two smaller tracts, and did not leave the assistants while they remained. May the kind Providence which brought him to that house make him a monument of mercy, and an instrument of good to benighted Burmah!

All travellers accord to Burmans the praise of uncommon energy, and in this respect they doubtless stand very far above their neighbors. But though possessed of much muscular power, and ready at times to exert it all, their activity will not

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compare with that of northern men. In negotiations of all sorts, they are particularly slow, crafty, and suspicious. From the day of my arrival, I looked out for a boat to convey me to Pegu, Ava, &c., and several times thought I had succeeded in hiring a suitable one; but have been finally compelled to purchase. Being a mere hull, it has been necessary to build upon it the customary appurtenances, and I have found it impossible to expedite the business. Through the kind offices of Mr. Lanceigo, collector of the port, I have an excellent and experienced old *pen-in*, or head boatman, who, with six men, engages to take me to Pegu and Ava for a given sum.

On the first of June, I set forward to visit Pegu and adjacent towns, accompanied by Mr. Webb, two of the native assistants, and a servant. A clear sky enabled us to get every thing on board without wetting, and we got on finely for a couple of hours, when a squall came up, which nearly swamped us; but it was soon over, and we baled out the boat, and proceeded with renewed obligations to praise Him "who walketh upon the wind and maketh the clouds his chariot."

The comfort and confidence with which, in this region, one may travel for half the year, secure from storm or shower, are now reversed. It rains daily. The atmosphere, loaded with moisture, insinuates its dampness every where, making musty and mouldy the very clothes in one's trunk. Those who are at home here can do very well by wrapping things in flannel or waxed cloths, or putting them in tin boxes, &c. But the traveller, and the voyager in a small boat, has none of these conveniences.

Entering the Pegu River about an hour's pull below Rangoon, we ascended to the ancient and famous city of Pegu in three tides. Had we not stopped to look at towns, distribute tracts, &c., two tides would have answered, by which I judge the distance to be about sixty miles. The river empties into the Rangoon by a wide mouth, but soon narrows to two hundred yards, and before we get to the city, to as many feet. Only small boats ascend it further. The banks are luxuriant flats, covered with a grass ten or twelve feet high, (the *saccharum spontaneum*,) much used in thatching. For the first forty miles, no habitations are to be seen. Monkeys, alligators, cranes, and vultures, were numerous. Elephants, deer, wild hogs, tigers, &c., are said to be abundant, but we saw none. This fair and fruitful region is almost abandoned, while whole nations struggle to glean from barrenness and frigidity a hard subsistence.

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Within twenty miles of Pegu, we found villages, and gave tracts, accompanied with exhortations from Mr. Webb and the assistants. In these towns, no tracts had ever been given, no Christian teacher had ever been seen. Many refused our books, suspecting some snare; but the most received them gladly. Most of the tracts were Extracts from the Old Testament, Mark, Luke, and Life of Christ. The latter is a copious harmony of the four Gospels, wholly in Scripture language. The Lord bless the seed of his own truth! The people are principally Peguans, (or Ta-lings, as the Burmans call them,) and speak that language chiefly, though nearly all of the men understand Burman. There are some Karens also, and further inland they form almost the entire population.

I found the once proud and imperial city sunk to a common village. Zangnomang, a town opposite, which, with a considerable region adjacent, is ruled by an upright Armenian Christian, is now greater in size and prosperity. In fact, on that side, for many miles, is a constant succession of thriving villages.

While Pegu was the metropolis of an independent kingdom, it had a population of 150,000 souls. But Alompra, aware that its destruction would serve to perpetuate his conquest of the country, destroyed it, leaving only the sacred edifices.

Its former extent may still be traced; but I found almost the whole site covered with water a few inches deep, owing probably to a neglect of the drains and sluices. The present town is upon the site of the old, and consists of but two streets, one parallel to the river, and the other leading out to the great pagoda. The late king endeavored to restore the city to consequence, as the Peguans are no longer a distinct people. For this purpose, he removed thither, in 1790, from Rangoon, the seat of the provincial government. The effort proved abortive. The merchants and majority of the people remained at Rangoon, where all business advantages were so greatly superior, and the government was soon reseated at Rangoon. The description of the city given by Colonel Symmes, who visited it in 1795, will not now apply.

Desolate and diminished as is the city, its huge Shoo-ma-doo pagoda, and some of its appendages, are in good preservation, and worthy of all admiration. It stands on a fine hill, of gradual ascent, the summit of which has been flattened into a plain of about three acres. The sides are sloped into two terraces, ascended by steps of hewn stone. The top is occupied not only by the great pagoda, but by zayats, kyoungs, trees, &c. The pyramid is of the usual form. The base consists of two octagonal

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stories, much larger than the pagoda itself, and wide enough to sustain each a ring of sixty pagodas, about thirty feet high, similar to each other, though not alike, and many of them much injured by time. The diameter of this octagonal base is 400 feet, and the entire height of the building 360 feet. This is the pagoda represented in my Bible Dictionary, and of which alone prints are common. The country round is that same uniform level which distinguishes the whole of what was the kingdom of Pegu.

Having made considerable alterations in my boat, suggested by experience in going to Pegu, I left Rangoon for Ava, accompanied by Mr. Howard, as interpreter, on the 14th of June. The weather was fine, and before the end of the flood tide, we had rowed twenty-five miles on the Panlang, one of the mouths of the great river of Burmah. The country was flat, inundated at high tides, and uncultivated, till toward evening, when the banks were higher, the lands laid out for rice, and villages numerous.

Stopping, at the expiration of the next tide, at Kew-new, twenty-five miles further, we found a cluster of large villages, amounting to fifteen or sixteen hundred houses. Innumerable boats, large and small, were taking in rice, salt, fish, &c., for the upper country. Hiring two small canoes, which could penetrate among the crowd of boats, we supplied tracts to all who would accept them on both sides of the river; thus sending the truth to perhaps a hundred different villages. Before getting the canoes, I gave to all the boats passing by, and was affected to see some who could not come near, plunge into the river and swim to me for them, and, bearing them back with upraised hand, sit down instantly to read them aloud. Some women applied for books, who proved their claim by reading fluently. In most of the boats, large and small, were women and children, who seemed at home, and, I am told, spend much of the year (in some cases all of it) in this way. In the small craft, they generally steer the boat while the husband rows.

The boats on this river, though of all sizes up to 200 tons, are but of two general descriptions. All retain the canoe shape, sharp at each end. Large boats have one mast, and a yard of long, slender bamboo, to which is suspended a square sail. The sail is made in sections, the centre ones only being used in strong winds, and the others added at the sides when necessary. Sometimes a small sail is temporarily fastened above the yard to the ropes, by which it is sustained. The deck extends from five to ten feet beyond the sides, with large bamboos fastened beneath; making at once a platform for the men, when using their

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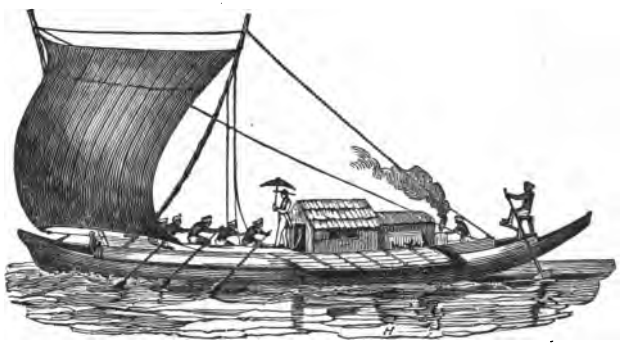
setting-poles, &c., and an outrigger to prevent their upsetting. The vessel itself is wholly covered with a regular Burman house, well thatched, which carries part of the cargo, and furnishes cabins to the family and boatmen. This gives them just the appearance of the pictures of Noah's ark in children's books. Over this roof is a platform, on which the men stand to work the sail. They are manned by from fifteen to twenty-five or thirty men, and sometimes forty or more; the captain, or owner, having their wives and whole families on board. A better idea of these boats may be gained by the picture of Sagaing, in which two are introduced.



Ascending the Irrawaddy.

My boat is a sample of such as persons in moderate circumstances use for going from town to town, and in the small way of trade along the river. It is a canoe hollowed out of one log, forty-six feet long, deepened by a single plank fastened on each side. The stem and stern are left solid for three or four feet, and curve upward out of the water, especially aft. The forward half is decked with bamboo and thatch. As Burmans sit cross-legged on a floor to row, this accommodates them in using both oars and poles, and furnishes a sleeping-place beneath for the native assistants. The boatmen always sleep on deck. About twelve feet of the after half is occupied by two little cabins for myself and Mr. H., one for sleeping, and the other, which contains a table, chair, &c., serving as a parlor. The sides of the latter are made of light mats, the upper half turning up for a window. The sleeping-room is but three feet high, as baggage, food, &c., must be kept under it; but the floor of the sitting-room being

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near the bottom of the boat, enables us to stand up in it. Behind the rooms is the kitchen, viz. a shallow box filled with earth; beneath which is wood and water; while at the side hangs a hen-coop. Round the rooms is an outrigger, to enable the men to pass back and forth without intruding on me, and to prevent her oversetting. This last appendage is not common to boats of this size. Finding her to roll heavily, we fastened at the water-mark a bamboo, ten or eleven inches in diameter, running nearly the length of the boat. The sail, which is square, is fastened between two bamboos, which stand up abeam of each other, in the form of the letter V.

Such is my *home* for much of this "rains." For the first few days, I was so cramped for room, and so incommoded with rain, heat, smoke, and musquitoes, that it was difficult to do any thing in the way of study. But now I am quite at ease; the musquitoes are left behind; my little matters are all adjusted, and I find it luxury to enjoy the entire command of my time — a luxury for many years almost unknown.

Ten days' diligent progress brought me within a day or two of Prome, where the unbroken level of the vast delta of the Irrawaddy begins to be relieved by the occasional sight of distant hills. A few miles onward, they approach the river, where their abraded bases present the now novel sight of stones and gravel. The rocks are red calcareous sandstone, quartz, and breccia, the gravel chiefly quartz. Undulations now begin to appear in the surface of the country, and on the whole the scenery is attractive. More delightful weather could not be. A fine shower or two, nearly every day, lasts half an hour or so, and the temperature varies agreeably from eighty to eighty-five degrees in the day, descending two or three degrees at night, while at all times there is a fine breeze. This, for the hot season, as it now is, was much cooler than I had expected. The banks now begin to be high, and dry enough to admit walking along the shore, and I find it pleasant to pass through the beautiful groves of mango, tamarind, and palm-trees, which divide the villages. Hitherto we have had villages in sight almost every moment, sometimes several at a time. It is so, still; but on ascending the bank, we find others, not visible from the boat, stretching along a mile back from the river. Beyond are extensive paddy-fields, with large herds of buffaloes.

The river is now thirty feet above its lowest stage, and spreads for a mile or two on each side, not in one vast sheet, but cutting up the country into innumerable islands. We follow the remote

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windings to avoid the powerful current of the main stream, and thus find many villages where no white face was ever seen. These are generally small, but consist sometimes of several hundred houses. As no missionary has gone up the river to give tracts in the rainy season, there is little doubt but that many of these people now for the first time receive the knowledge of the true religion. On the great river, we often find persons who have had tracts, and now utterly refuse them. But in these by-ways, all receive them with gladness.

I feel especially anxious to furnish the boats with books. Issuing, as they do, out of every creek, they will carry some knowledge of the eternal God to hundreds of villages where no missionary is likely to penetrate for years.

Several times, lately, I have observed an ingenious, and to me novel mode of fishing. A score or more of gourds are suffered to float down the stream, from each of which depends a hook and line. The fisherman, in his little canoe, passing from one to another, takes up what is caught, baits the hooks, and when he has followed them a mile or two, returns with his fish, or begins again.

A strong southerly wind brought us to Prome (*Pyee-myu*, as the natives call it) early on the afternoon of the 24th, and gave us sufficient opportunity of viewing the city. For eight or nine miles, the villages had been contiguous, some of them very large. We walked over a good deal of the city. It exhibits every where symptoms of poverty and decay; and, from an estimate made on a height in the suburb, I should judge it to contain less than five hundred houses. The walls are mostly fallen down, the ditch filled up, and the stately remains of ancient superstition hastening to ruin. We went a little way beyond the city to a fine hill, on which stands a pagoda not much smaller than that at Rangoon, and gilded from top to bottom. The ascent is by brick stairs, covered with a succession of zayats. In some respects, it is a more interesting spot than the hill of Shoo-da-gon. The city is more plainly seen, the vicinity is far more beautiful, and the distant mountains form a fine back-ground. Around the pagoda are many smaller ones, containing beautiful marble images, some as large as life. A very handsome temple is appropriated to a copy in stucco of the impression of Gaudama's foot, a copy of which is given in another part of the volume. A profusion of tees, gilded streamers, and other objects usually seen around pagodas, occupy the enclosure; and the whole air of the place is that of solemn antiquity. In one of the zayats

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sat an old man, thin, and of a fine intellectual countenance, eating a nice dinner, which some women had brought him, who were sitting near to return with the dishes. He has determined to spend his remaining days or years on that venerated hill. What is brought him he eats. When nothing comes, he fasts. In different places were seen persons at prayer, or piously cutting up the grass which obtruded itself in the joints of the flagging. The bells, struck by coming worshippers, yielded deep, soft tones, and the chime from the lofty tee was particularly clear and sweet. The sun, descending with uncommon splendor, threw his mitigated rays under the roofs of the ancient temples, casting twilight pomp upon the stately idols in the deep niches; silence reigned among the retired terraces and time-worn shrines; the free, fresh breeze diffused luxurious coolness, and, as the shade of evening gathered on, the place seemed just such as a devoted Boodhist would choose for his abstractions. A Christian could not but recur to holy themes, and be warmed with fervent aspirations for the coming of the Lord.

Descending by different stairs, a polite citizen pointed out the evidences of a magnificent arcade, which was accidentally burnt several years ago. It was the rulers' way to the pagoda. Over the low grounds beyond it is a fine causeway of brick, some hundred yards long. On each side, groves of palm, interspersed with kyoungs and little bridges, formed altogether a scene of great beauty. All this to the honor of a frail man, who died and was buried, as his own worshippers admit; while He who gives the rain in its season, and in whom they live, receives no reverence! All this to "change the glory of the incorruptible God into an image," and "the truth of God into a lie"! All this to "worship and serve the creature more than the Creator, who is God over all and blessed forever"! O that this people may soon know the riches of the goodness and long-suffering of God! Alas! that the best we can hope of this unhappy people, is, that, having "sinned without law, they shall perish without law"!

Before reëntering the city, we passed through a little village allotted to lepers. Four men and a woman seated themselves in a row, by the way-side, as we came up, and modestly solicited alms. Before giving any thing, I stopped some minutes to observe the effects of this terrible disease. They made no clamor, did not repeat their solicitations, showed off no affectations, but were cheerful and entirely without pain. Much bodily suffering is not endured in this disease, except at the commencement. One was not much affected: each of the others had lost all of their

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fingers, and most of their toes. They were thin and haggard. The distressing scene brought powerfully to mind the gracious cures of our Divine Master. There are about thirty-five or forty of these persons in the city, occupying two villages.

A couple of hours' sail from Prome, with our fine monsoon, brought us to a narrow pass in the river, resembling the highlands of the Hudson. On one of the highest western summits is the famous pagoda Poo-o-dong, visible among the trees. Here Gaudama lived, and here is shown on a rock the print of his foot, *evidently* fabulous, one would think, even to a Burman; for no human foot was ever of such a shape. Copies on stone, in plaster, or in painting, of this great wonder, are preserved in many places, and regarded with great veneration. I afterward obtained one of these, from which the drawing is made.

On every side, for some days, we have indigo growing, and the large jars in which it is steeped, frequently stand in rows beside the river. Both soil and climate here are said to be eminently favorable to this plant, and the cultivation of it in experienced and scientific hands would certainly prove lucrative. Most of the product is consumed in this region, which is particularly devoted to manufactures. Large quantities of cotton cloth are daily seen hanging up at the villages, in the course of being dyed. Some of it is of a brilliant red, procured from native woods called *nee-pe-zay* and *soo-ban*. These are preferred even to the sapan wood, as yielding as good a color, and more durable.

In every respect the landscape has now changed. Instead of an interminable level, devoted mainly to coarse grass and paddy, without trees, without birds, and without houses, except in large villages, we have every variety of beautiful landscape; fine hills, cultivated in patches, even to the summit, scattered houses, fenced fields, noble trees; with horses, cattle, hogs, fowls, and numerous birds. Among the trees the beautiful and stately tamarind now begins to be seen.

The number of trading boats on the river is astonishing. We pass scores every day, and sometimes hundreds. My boat being small, in mere ballast trim, and well manned, we pass every thing, and thus have an opportunity of supplying numbers of them with tracts. The largest of them carry ten or twelve thousand bushels of uncleaned rice, the smaller three or four hundred. Their chief lading seemed to be rice, salt, and gna-pee. In ascending, they are, for the most part, drawn by the crew with a rope from the bank, or propelled by setting-poles; sailing

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only when the wind is fair, and neither too strong nor too weak. They are generally from three to four months in ascending from the delta to Ava.

No one can ascend the river without being impressed with the hardihood, skill, energy, and good-humor of Burman boatmen, and the happy adaptedness of their boats to the navigation. In ascending, much of the way must be accomplished by setting-poles. For these they use straight bamboos, of a species which is almost solid, and very strong. The end is applied, not to the front of the shoulder, as with us, but above the collar-bone, or on the top of the shoulder. Bending forward till their hands touch the deck, they bring the resistance perpendicular to the spine, and thus possess far greater power than is possible by our mode. When but slight exertion is required, the pole is applied as with us. On many boatmen and coolies, a callus is formed on the top of the shoulder, which looks like a small swelling. Getting aground is a daily occurrence, and sometimes frequently in a day, owing to the continual shifting of the sands, and uncertainty as to the height of the water. In such cases, the men are instantly in the water, to shove off. In pulling the boat by ropes, we frequently meet streams and nullahs, over which they swim without a moment's hesitation. If a bamboo or an oar fall overboard, they instantly plunge in and recover it. In fact, they seem almost amphibious; and Burman costume is most happily adapted to aquatic exigencies. The strength and energy with which they surmount difficulties, transcend any thing I ever saw among the boatmen on our own western waters, and in point of temper and morality they are immeasurably superior. In this trip and my various previous ones, I have never seen a quarrel, or heard a hard word. Cross accidents have occurred, and we have frequently been entangled with other boats; but all difficulties have been met and surmounted with good temper, and even hilarity.

Familiarity with the watery element seems to prevail in Burmah, wherever there are streams. I have seen women and children swimming with ease and confidence; and several times little children, scarcely able to walk alone, frightened at the white foreigner, have plunged into the water to swim to their mothers in the boats. The practice of mothers taking their infants daily to bathe, renders them perfectly fearless of the water.

June 27. For some days the river scenery has been increasingly interesting. The country seems generally under tillage; cities and towns line the shores, and the hills are covered with fine forests. Italy itself might justly be proud of the scenery. The

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improvements and population appear to extend, however, in some places at least, but a short distance from the river.

Before sunset, June 28, came to for the night at Yay-nan-goung, a village important only for its trade in petroleum. The wells being but two miles from the village, I immediately set out to walk to them. The way was well beaten by bullock carts, often crossing the bed of the torrent, (now dry,) whence the village derives its name. A more rugged and desolate region can scarcely be imagined. The rocks are sandstone, pudding-stone, and petrifactions; the soil, sand and blue clay. Smal hills on every side rise abruptly, like waves in a chopping sea, sterile and unsightly. One plant only seemed to find a congenial soil. It resembled a prickly pear, growing to the height of thirty feet, with stem a foot in diameter.

The wells are very numerous, said to be more than 400, occupying a space of about 12 square miles. They are from 200 to 300 feet deep, of small calibre, and sustained by scantling. The temperature of the oil, when first raised to the top, is 89°. Men do not go down, but an earthen pot is lowered in and drawn up over a beam across the mouth, by two men running off with the rope. The pot is emptied into a little pool, where the water with which it is largely mixed subsides, and the oil is drawn off pure. It is exported in earthen jars, containing about 30 pounds. The price now, including the pots, is about a tical for 2½ viss, or about 50 cents for ten pounds. A well yields about 400 or 500 viss per day, and is worked by three or four men. Sometimes 700 are obtained. The amount depends on the quantity of water drawn up with the oil. A duty of one twentieth is paid to government.

This most useful oil is very extensively used for lamps and torches, and is exported to all parts of the empire whither it can be taken by water. It is also used for preserving wood, mat partitions, palm-leaf books, &c. from insects and from the weather, and is an admirable article for these purposes. Even the white ants will not attack wood which has been brushed with it.

For several days, we have noticed on the shore great quantities of petrified wood, and have gathered specimens, which exhibit the fibres and cells perfectly. Some trunks of trees, ten or twelve feet long, lie in the edge of the water, entirely petrified. Teeth, bones, &c. are found in the same state. The inhabitants assured me that they sometimes picked up petrified leaves.

Sal-lay, a day's sail above the oil wells, though not large, is an important city. It is the metropolis of a fertile district, and

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drives a considerable trade in jaggery, cutch, cotton, onions, &c. Here, as at several places before, we found Shyans, comfortably bivouacked on shore, and bartering blue jackets, stick lac, &c., for salt and salt-fish. Their commodities are brought in carts, and in panniers on the backs of bullocks. They seemed in no haste, were engaged in little manufactures for sale, and would probably remain till the close of the rains. They are instantly distinguished from Burmans, by wearing a regular round-about jacket and wide trousers of blue nankeen, reaching to the knees. The jackets are frequently quilted very neatly. I have seen various companies of them in different places, trading in the same manner. They always appear decidedly superior to Burmans in intelligence and civilization. There is, however, great difference in this respect between the different tribes. The information I have obtained respecting this nation, from the people themselves, and other sources, with what I may hereafter collect, will appear in another place.

The scenery since leaving the oil wells, is wholly changed. The hills are more naked, and the whole country wears a peculiar aspect of desolation; villages are few, and the population evidently sparse. In some places, the western shore rises abruptly to the height of two or three hundred feet, of very soft sandstone. The eastern bank is less elevated. Thousands of birds have made perforations in the side for their nests. Among these, the common sparrow and the wild pigeon seemed most numerous. Inland are rugged and bleak hills, covered with shrubs and stunted trees. The soil of the valleys is the debris of sandstone and breccia, with very little loam.

The remains of the once magnificent Pa-ghan stand in the midst of this region, so destitute apparently of the means of supporting human life. Such a locality, however, have some of the greatest cities in the world, and still more frequently the ruins of great cities. Man's presence and power can make a garden in a desert, and his departure brings desolation over the fairest scenes. This city is said to have been founded A. D. 107; but none of the ruins have ascribed to them a higher date than A. D. 860. An American could scarcely assign half this age to any building of brick. But these bricks are uncommonly fine, the masonry exceedingly massive, and the chunnam, or stucco with which they were coated, almost indestructible, in so mild a climate. The edifices, being regarded with religious veneration, have been preserved from all intentional dilapidation. The plants and trees, too, which overgrow deserted edifices elsewhere,

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and, by insinuating their roots into crevices, hasten their ruin, are here not seen. This last peculiarity has been thought to arise from the influence of the adjacent earth-oil wells and springs, on the atmosphere.

As would be expected by all who have seen a Burman city, these ruins are of sacred edifices only. The frail bamboo houses of the people perish almost as soon as deserted. I entered the place from the north, where a common cart-way crossed the crumbled ridge of a great wall. Gullies and torrents cut up the environs on this side, and it is probable that the city never extended over this region. Every spot, however, which would accommodate a pagoda, has one upon it. Within the wall, the ground is level, though very high, and commanding a wide prospect. Here, for the first time, I saw buildings which could be called temples; many of the pagodas being built hollow, with noble rooms devoted to images and image worship. Some of these, as well as those which are solid, are of the noblest description; little injured by time, with here and there some remains of the exterior gilding in sheltered places. We entered some, and found superb carved and gilded ceilings, sheltering at once great, ghastly, half-crumbled Gaudamas, and herds of cattle. Marks of fire, in some, showed them to be used by the people for occasional homes, or perhaps by herdmen.

I could not attempt to count these venerable piles. They are thickly scattered, not only over all the site of the city, but for miles around. Many of them are more than a hundred feet high. One, which seems to have been occasionally repaired, is two hundred and ten feet high. The difference between their shape and that of those in the lower provinces is very striking. Instead of the solid mass of masonry, rising with a tapering spire, these are ponderous, wide-spread buildings, whose noble interiors entitle them to the name of temples. The arches are lofty, in both Grecian and Gothic forms, and the ceilings in many cases gilded and ornamented with painting and tracery. The exterior is equally unlike the pagodas of Pegu, from the profusion of labored cornices, turrets, and spires, which are scattered over the whole surface. The general resemblance is to that given in this volume, page 142.

It is evident that great reverence yet exists for this spot; for many of the pagodas, of a size scarcely inferior to their venerable neighbors, are certainly modern, and a few are new. Such a feature, in a landscape of ruins, is truly rare, and keeps the mind fastened on the sad thought that the cold and gloomy system

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which reared these "vain oblations," has not passed away with the infatuated generation who constructed them.

That the people should come to these abandoned shrines, and add others also, to be left unhonored by the passing throng, is perhaps accounted for by the fact, that on this spot this religion was first proclaimed in Burmah. Ah-ra-han, the successful missionary of Boodhism, here proclaimed its doctrines nearly a thousand years ago. At this place, (then the metropolis,) under the patronage of King Ah-nan-ya-tha-mon-zan, he taught his "new religion;" and its spreading influence utterly supplanted polytheism, and all the ancient superstitions. Thus may man, with kingly aid, change the *forms* of human faith; but, oh, how hopeless are our efforts to change the *hearts* of this people, without divine aid! God grant that the period of Boodhist delusions may soon cease, and leave these new structures only to mark the melancholy prevalence of former sin!

The boatmen having intimated, some days ago, that cattle were very plenty here, and that I might get a calf cheap, I inquired if they wanted veal themselves. They rather reluctantly confessed their desire, knowing me to be aware of their religious scruples; but I readily agreed that, if they would procure me a calf, my Madras servant should kill it, so that they might eat without compunction. Accordingly, at Noung-oo, the penin bought a fat yearling for a rupee and a half, (67½ cents.) But as the late owner was leading it to the river, half a dozen of the neighbors set up a clamor, because he had sold his beast to be killed; a crowd gathered, the penin slunk away, and the disappointed owner led back his heifer! The proper way to get meat is to shoot any fat animal you see, then pay its owner for the damage, and bear off your prize. The owner in such case escapes blame, and is gratified to get the money.

In this region, cattle are very numerous, both buffaloes and the braminy breed. We were offered, at the next village, a fine pair of very fat oxen for six rupees. The roads are good here, and much inland transportation is carried on. We every evening saw herds brought over from the islands, where they had been pastured during the day. It was amusing to observe the skill of the herdmen in swimming them across the wide and rapid current. With a short stick, they swam behind, making them keep their heads up stream, bringing up those who lag, jumping often on their backs, and walking from one to another; now standing up on an ox, now sitting at ease upon him, now dashing down or up for a straggler, and seeming to be as much in their element as the buffaloes themselves.

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It has often been very amusing to see the consternation or the curiosity of the people, many of whom have never seen a white man before. Even the dogs set up an unusual barking; but the fiercest of them run, if I stop a moment. I have sometimes put to partial flight a herd of buffaloes, to whom my white face and white dress are as terrific as to the dogs. As I sit to eat in the boat, a range of women and children often squat on the ground to gaze. If I go toward them, they generally vanish. Often, on entering a house among the Karens, on some of my tours, the whole family would run away, and leave me in sole possession. Many times, as I walk along the bank, and, by turning a corner, come suddenly upon young girls drawing water, they instantly leave their pots and fly. To those who are too old to feel terror, I am generally an object of curiosity. They turn up my pantaloons, admire the seamless stockings, feel under my vest, and wonder that we should wear so many garments. Sometimes they call me a *nat*. I am constantly struck with their politeness. They desist from any thing on the slightest intimation; never crowd around to be troublesome; and if, on showing my watch, pencil-case, or any thing which particularly attracts them, there are more than can get a sight, the outer ones stand aloof, or keep seated, and thus wait till their turn comes, or, as is oftener the case, when I have not time to wait, forego the sight altogether, without any signs of turbulence.

After passing Paghan, the palmyra is very common. This is the species of palm which here yields the toddy, and is therefore called by foreigners *toddy-tree*. To many of them, slight perpendicular ladders are fastened, by which the owner ascends every morning to obtain the sap from a cut made for the purpose. But the regular climbers want no such aid. They tie their feet together, about six inches apart, and thus can apply the soles of each foot to the tree. Locking their fingers together, they clasp the trunk with their arms, and thus ascend with rapidity and ease. The sap or toddy is generally drank immediately, when it is sweet and wholesome, or made into sugar, which resembles that obtained with us from the maple. When suffered to stand four or five hours, it ferments, and becomes more intoxicating than wine; but is rarely used in this state by Burmans, and almost never to the point of intoxication. From Paghan to Ava, this species of palm is very abundant, and produces a large amount of jaggery, which sells for two thirds of a cent, our money, per pound.

July, 5th, 1836, brought us in sight of the "golden city," after a voyage of three weeks. The distance is about 400 miles, by

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my computation, though it is generally made 500. Since leaving the Delta, it has seldom rained, and only in warm and transient showers. We had some perils, at one time having the mast and sail carried away in a squall, and several times rolling heavily in rough places, so as to dip water on both sides. We were never without apprehensions of robbers, who always infest the river more or less. Several times, when we had moored for the night, the chief of the village came to assure us that many bad men lived in that neighborhood, and that we could not be safe without moving farther to where many boats might be lying, or a village. On several occasions, suspicious boats hovered round, which my men affirmed were robbers, but I was never attacked.

Thus a voyage in which I expected only discomfort and peril, has been performed with safety, and many conveniences. How foolish are uncomfortable anticipations, while we have reason to think we are in the path of duty!

On the way up, we have visited and distributed tracts in eighty-two towns, cities, and villages; supplied 657 boats and vessels, many containing families, and from fifteen to thirty men; beside handing them, in a multitude of cases, to persons along shore. Generally, we moored before sundown at some village, where the assistants would divide themselves, and, getting two or three congregations, spend the evening in preaching and discussions. In general, the tracts were received with the utmost avidity, and those who got one would often clamor for another. Scores waded or swam to the boat after them; and often we were so thronged with applicants, when moored to the shore, that we could scarcely eat or sleep. But this fact is far from proving a general desire among the people for the knowledge of the new religion. A tract is in every respect a curiosity. They have never seen such *paper*, their own books being made of palm-leaf, or black pasteboard, which is written upon with a steatite pencil. The *printing* is a great curiosity. The *shape of the book* is a curiosity. Besides, it is *property*, and no Burman will refuse a gift, without a strong reason.

Burman Ox Cart.

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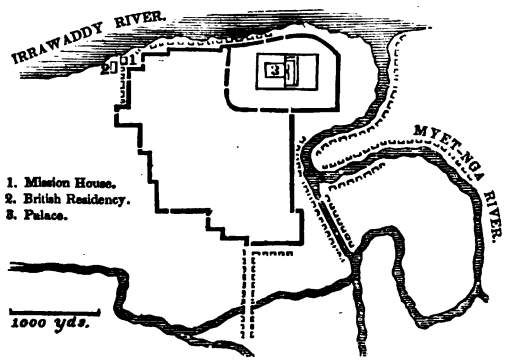
CHAPTER V.

Ava — Splendid Kyoungs — Pagodas — Priests — Palace — Population — Arts — Prices — The Mok-a-ra Prince — Mea-wa-de Woon-gyee — The Burman Pontiff — Sur-ra-wa Prince — Climate of Ava — History of the Mission in Ava — Present State of Mission — Safety of the Missionaries — Roman Catholics — Sagaing — Marble Quarries — Mengoon Pagoda — Umerapoora.

My stay in Ava amounted to four weeks. The concerns of the mission, and the acquisition of information respecting the country and its tributaries, occupied, of course, all business hours. Daily habits of active exercise, however, gave me an opportunity of making such observations on the city and vicinity as naturally find a place in the diary of a traveller.

The name of the city is Ang-wa, or Awa, pronounced by Europeans Ava, a term which they sometimes apply also to the



Ground Plot of Ava.

kingdom. The city is surrounded by a wall twenty feet high, embracing a space of about seven miles in circumference. Within this is a considerable area, enclosed by a better wall, with a broad, deep ditch, called "the little city." This space is chiefly occupied by the palace, hall of justice, council-house, and the dwellings of some of the nobility, but contains also some well-built streets, and many inhabitants. The palace itself, and public buildings, are enclosed in a third wall, which is itself en-

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closed in a stockade. A very large part of the city is outside of all these walls, on the margin of the rivers. On the east is the river Myet-nga, or Little River, a fine stream, a hundred and fifty yards broad, extending far into the interior. The Irrawaddy, opposite the city, is without islands, and compressed to a breadth of eleven or twelve hundred yards.

The sacred edifices, as usual, are the prominent objects, which, on every side, seize the attention. They are almost as numerous as at Paghan, and some of them of equal size. Viewed from the river above, their white and gilded spires give the city an exceedingly imposing appearance, which is not realized on entering it.

I shall not attempt minute details respecting these edifices; but Ava has little else to describe. Here are no hospitals, prisons, schools, societies, factories, &c., whose principles or modes would aid the philanthropist, or throw light on Burman character; no literature, nor literary men, to describe; nor even sects whose opinions, practices, numbers, &c. might be usefully traced. I will try, however, to give my reader some further ideas of Ava.

One of my first visits was to Bong-jeaw, a kyoung or monastery built by the present king. There are three separate houses, each as large as a common church, connected by galleries, and occupying a noble enclosure in the midst of the city. The roofs have of course the royal and sacred peculiarity of successive stages, one above another. Every part, except the very tiles, is richly carved in bass-relief, and covered with gold. Every inch of surface in the interior, except the floor, is similarly carved and gilded. The effect is dazzling, but rather childish than sublime. We found the pong-hee, ra-han, or president, in a vast apartment, with lofty ceiling supported by many pillars, reclining on the floor near the principal image, with his couch, books, writing apparatus, betel-box, &c. by his side. He was modest, sensible, and frank, utterly unlike the great majority of his brethren, so far as I have hitherto known them. He conversed freely for half an hour, and seemed much pleased with our visit. While we were there, a young priest came and worshipped him, precisely as the idol is worshipped, and, on going away, presented an offering of flowers, which he took in his hand, and laid on a vase near him, which was already piled with flowers, apparently received the same way.

I afterwards inspected several other kyoungs, quite as splendid. Certainly none but the monarch himself has so splendid a dwelling as the priests.

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The pagodas are even more various in their shapes than at Paghan, and far surpass in taste and beauty any I have seen. Most of them are over one hundred feet high, and some more than two hundred. Of one of them I made a drawing, which will be given in another place. Colossal images of bell-metal, marble, and brick, covered with stucco, are innumerable. One which had just been finished out of a solid block of white marble, is truly stupendous. I had no mode of taking his vast proportions, but measured his hand, and found the breadth twenty inches. As his proportions were just, this would make his height, had he been in a standing posture, about thirty-five feet!

It is said there are in the city twenty thousand priests, including novitiates; and the number and size of the monasteries seem to sanction the computation. The queen's monastery has five hundred; and that which I have described above had three hundred regular priests, and about the same number of novitiates. It should be remembered, they are in fact colleges, and nearly all who are receiving a regular education are in them as novices.

These buildings are found in almost every part of the city, enclosed by fine brick walls and shady walks. They are the only specimens of beauty and grandeur which the city can boast, except the pagodas, the palace, and a few zayats. Aristocratic feelings prevail even in these abodes of pretended sanctity; and into some of them, none but youth of the higher classes are admitted. A number of our disciples, who have been novitiates, speak unfavorably of the morals of the priesthood. Dressed like other citizens, they may go any where after dark without being recognized.

The palace is entirely of wood. It consists of nearly a hundred buildings, of different sizes, and occupies a space about a quarter of a mile long, and almost as broad. The roofs all have the royal order of architecture. The hall of audience is in a sumptuous and convenient building, standing on a terrace of stone and mortar, which constitutes the floor, and is coated with stucco, hard and polished. Lofty pillars, richly carved, support the roof, and, like the rest of the building, are covered with gold. The roof rises like a steeple, with many stages, and is a hundred and ninety-five feet high.

In looking at such buildings, or at the numerous boats of his majesty and the nobility, of which every part, and even the oars, are covered with gold, one wonders whence all this wealth is derived, and is distressed that it should be so absurdly bestowed. The money expended in pagodas, kyoungs, temples, and gold and

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silver bawbles, would fill the country with canals, bridges, and durable houses.

The streets of Ava cross each other at right angles, and are wide, straight, and clean, but not paved. The centre is kept smooth and clean for foot-passengers, while the sides are appropriated to wheel-carriages, elephants, &c. Much of the labor of transportation is done by bullock carts. Their bodies are framed of timber, with bamboo yoke, and the wheels of wood, without tire. (See page 96.) I saw no horses used for draught; but handsome bullock carriages are used by the wealthy. They are without seats, of course, and the floor is nicely matted or cushioned. The animals, being used only for this purpose, trot along quite briskly. Around their necks are strings of bells. The houses

Burman Gentleman's Carriage.

are not generally better than in other large towns, but, thatch being entirely prohibited, they look more respectable. The roofs are covered with short pieces of bamboo, so arranged as to look exactly like shingles. Great men generally live in the centre of some square, surrounded by the houses of their many retainers. Most of them have a good brick building, of two or three rooms, intended not for occupancy, but as a fire-proof depository for their valuables. These have very lately become common, and with some fine brick monasteries just erected, and a sort of arsenal now in progress, indicate a general introduction of brick houses. Nothing but the absurd prohibition of the government has prevented this long ago. In some of these enclosures are pleasant gardens and fruit-trees.

As to the population of the city, I was at much pains to obtain correct information. The accounts obtained from government officers did not differ much from each other. They said a cen-

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sus was recently taken, which gave 30,000 houses for the city and suburbs, without including any adjacent villages, and that ten per cent. ought to be added for omissions. They computed seven persons to a house, and thus make the population 200,000. As the government actually receives taxes on 30,000 houses, there does not seem room for estimating the number lower; but I am confident it must include the district. Mr. Crawfurd allows only 30,000. A severe fire occurred just before my arrival, which was reported by the proper officers to the king, as having destroyed 1,000 houses, beside huts and temporary residences. I examined the ground carefully, and compared it with the rest of the city, over all of which I rode, repeatedly. The result of the whole induces me to estimate the population of Ava at about 100,000. The whole city and kingdom being divided into tens of houses, under an officer, and every ten of these officers being under a superior, who has charge of them and their hundred houses, a census, at least under the very eye of government, must be tolerably correct. Taxes are assessed on families as such, without regard to wealth. The head man is the tax-gatherer. If he can tax one hundred houses, and report only ninety, he puts the balance into his pocket. A Burman census is thus almost always less than the truth.

The city abounds with shops, containing nearly every article of foreign goods, and an ample number of mechanics; though in some particular branches there are none. I purchased specimens of carpentry, jewelry, tin-ware, toys, das, lackered boxes, earthen-ware, gongs, &c., which were highly creditable to their skill. Their boat-building, carving, sculpture, gilding, basket-making, and weaving, are as good and ingenious as in America, for aught I could see, making due allowance for the differences of form, &c., established by national custom. I got some paintings executed in their best style by native artists, one of whom is the king's painter, which are about equal to the pictures on common clocks and looking-glasses. In landscapes they fail utterly, having no idea of perspective. Many of our trades are wholly unknown to the Burmans.

The market is abundantly supplied with fruits, vegetables, and fresh fish, of various excellent kinds. Beef and veal are generally to be had, but not every day. Fowls are much dearer than at Rangoon, costing, generally, a tical (about 50 cents) for four. Rice is also nearly double the price which it bears at Rangoon. Wages are five ticals ($2,50) a month for men, or four annas (12½c.) per day; the laborer finding his own food.

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Having seen much of humble life, in retired villages, and among individuals of this class, with whom I am constantly coming in contact, I was glad to multiply opportunities of noting the condition and manners of the great. My second visit of this kind was to the widow of the governor of the city, who so greatly befriended Mrs. Judson in her trials here during the late war. She was surrounded by retainers, and had as visitors at her house some distinguished females; but, except in the costly jewels about her person, and various valuables in her coon-box, was not to be distinguished from common people. Her house, in America, would have been deemed the abode of poverty. She was glad to see one who had been personally acquainted with Mrs. J., and several times remarked that she had always loved her as a daughter. She listens respectfully to religious subjects, but does not appear to be shaken in her attachment to Boodhism.

My next visit of the kind was to the Mek-a-ra prince, son of the late king, and uncle to the present one. He is grandson to the famous Alompra, and is said to bear a remarkable family likeness to that monarch and his descendants. He received us with great urbanity, and readily gave me information on various points, for which I had prepared myself with questions. My having been the intimate friend of Dr. Price, whose memory he cherishes with very affectionate respect, seemed of itself a passport to his regard.

He is much the most literary Burman in the kingdom. He reads English, is a good mathematician, is well acquainted with geography, and has considerable mechanical ingenuity. In his library are a number of good English books, among which is a complete set of Rees's Cyclopædia. He has also various instruments, models, &c. Withal, Burman-like, he is an alchemist. Mathematics is his favorite science, and he rejects every thing which cannot be demonstrated like a problem. I carried for my present* some small charts, exhibiting a condensed view of languages and their classification, governments and their condition, heights of mountains, lengths of rivers, &c., with which he expressed himself pleased, and upon which he asked Mr. Kincaid many questions, indicating both an excellent intellect and extensive information. He gave me minutely the last census, and his own opinion respecting the amount of population, voluntarily

* In all visits to the principal men, it is expected that a person when first introduced will make an offering. Indeed it is common under any circumstances.

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writing for me the items on the spot. He is said to be remarkably free from national prejudices. A slight evidence of this occurred now. We all (Messrs. Kincaid, Simons, and myself) sat on the floor, of course, on a rug which was laid down for our accommodation; and I was pretty comfortable, with my back against a post. But one of my feet was before me; and his wife pointed the attention of a servant to that fact. The prince instantly forbade that I should be disturbed, and begged me to sit in any posture which I found most convenient. Sitting with the feet towards another is considered particularly disrespectful, and a Burman would hardly dare, for the price of his head, to take such an attitude before one of the royal family. I have since learned to sit *à la mode*, i. e. with my feet behind me, on one side, or crossed in front, as a tailor.

Though far from being a bigoted Boodhist, the prince, with all his reading, seems to be decidedly attached to that system. Mr. Kincaid gave him Gallaudet's book on the soul, just issued from our press at Maulmain, translated by Mrs. Bennett. He received it with pleasure, but said he could not believe it, unless it proved the matter clearly, by making it just as plain as that two and two make four. I told him it presented a different kind of evidence, and endeavored to explain the difference between a mathematical and a moral certainty. But it was all in vain, till I begged him just to take his pencil, and prove to me, by figures, that he was not a dead man! He looked perfectly nonplused for a moment, then burst into a laugh, and seemed by further explanations to get the idea. He promised to read the book with earnest attention, and, on taking leave, begged Mr. Kincaid would bring me again.

Under the auspices of Colonel Burney, I had a very pleasant interview with the Mea-wa-de woon-gyee. He has long been chief woon-gyee, or prime minister, though much of his power is engrossed by Salé Men, the queen's brother. The venerable old man, whose countenance is very fine, received us very kindly, and with evident pleasure. Colonel Burney had told him that I had visited various parts of Europe, and he is very fond of hearing of foreign countries. He spoke of the great distance of America, and, taking up his circular coon-box, pointed out accurately, as on a globe, the relative positions of Burmah, America, England, &c. He added, however, perhaps on account of his retainers present, "Our system has a Myenmo mount,* and puts your country so and so." In accepting my presents, he said he

* See chapter on Burman religion.

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knew not what to give us Americans and English, for we seemed to have every thing already; and neither he nor any other sent me any thing. Producing a gilded casket, he exhibited, apparently in corroboration of his remark, various handsome articles, chiefly of English manufacture, which had been given him; among the rest, a watch presented by the famous General Bandula, just before the contest with the British, in which he lost his life. There was also his Tsal-o-ay, which he handed us to inspect, and then wore during the rest of the interview. He spoke of our country with much approbation, and expressed a strong desire that we should open commercial relations. It was replied that their present restrictions on exports disabled our vessels from selling their cargoes; that if specie and rice were allowed to be exported, they could pick up what little lac, ivory, &c. there might be in the market, and, selling the rest of their goods for rice or specie, proceed elsewhere to complete their homeward cargo; but he could not see the propriety of sending away rice or specie. The wisdom and candor manifested on several topics which came up, encouraged me to lay before him the oppressive conduct of the rulers at Rangoon, and especially at Maubee, toward the missionaries and disciples. He declared himself entirely ignorant of these transactions, and much displeased. I remarked, among other things, that he knew the Karens had no religion; that their conversion threw no slur on the state religion; that Christianity must make better subjects of these wild and uncivilized people; and that in our country entire freedom of religious opinions was allowed without injury. He assented fully, and said, if I would have a full statement of the case written and laid before him, he would sift it to the bottom, and effectually prevent the repetition of such acts. This was accordingly done afterward through Colonel Burney.

This woon-gyee was a poor boy, and has risen, chiefly by his own merit, through many grades of office, to his present premiership; thus furnishing a strong exemplification of a peculiarity in this government, resembling a boasted trait in our own. No offices or titles here are hereditary but the kingship.

During the visit, two Shyan Chobwaus came in, and gave me an opportunity of extending my information respecting routes to China. These men are, in point of fact, kings, at home, but they approached the minister with the greatest deference. They were waited on by the late Burman governor of Bamoo, another of the routes by which I am seeking to ascertain the accessibleness of China.

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A visit to the Tha-then-a-byng', or supreme pontiff of the empire, was less pleasant. I was not surprised; much less displeased. He, of course, saw in me a patron and strengthener of the mission — an object he naturally abhors. He afterward gave as a sort of excuse for his reserve, that we did not sheeko at our entrance. If this was really his difficulty, it adds a proof to many I have had already, of the excessive pride of these priests. His monastery was as splendid as Burmans know how to make it; carved and gilded in every part, within and without.

The Sur-ra-wa prince, to whom Mr. Kincaid next introduced me, received me with the greatest urbanity. He is the only full brother of the present king, a few years younger, and is more likely to succeed him than the proper heir apparent.* He is said exactly to resemble the king, and certainly there could scarcely be a more intelligent and manly countenance. The Alompra forehead, which distinguishes this family, slopes backward somewhat too rapidly for a good head, but is high, and has great breadth. When speaking, his countenance is lighted up with great animation. Though less literary than his uncle, the Mekara prince, he is considered more talented, and to possess more general information. He spoke in high terms of our country, and acknowledged the impolicy of the restrictions on exports, and other impediments at Rangoon. In remarking on various countries and their institutions, he showed not only an enlightened, but a reflective and strong mind. Respecting the tribes between here and China, he gave me much valuable information. The object of my visit to the golden city being explained to him, I expressed much satisfaction, in finding our missionaries here fully protected and enjoying all the rights of citizenship. He immediately drew a comparison between the liberal usages of this country, in receiving and protecting all foreigners, and the policy of China, in excluding them; invited me to place teachers in the adjacent cities; and recommended me to travel in the interior, and see more of the country.

During the interview, his lady was introduced, with a lovely infant, two or three years old; and nothing occurred to indicate that odious haughtiness which so generally attaches to men of his rank in the East. On taking leave, he invited us to visit his garden next day, which we did; for I deem a garden a test of civilization. We found a large space, perhaps an acre, well laid out, with raised brick foot-paths, plastered, and resembling stone. Marble tanks, artificial ponds, with gold and crimson fish, numer-

* He ascended the throne, on the death of his brother, in 1837.

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ous water-courses and reservoirs, and several men engaged in drawing water from wells, showed how much attention to irrigation is necessary to a garden at Ava. He had the peach, apple, coffee, fig, and many other foreign fruits, beside the varieties of luscious ones which are native. In an adjacent enclosure he had wild animals and some singular birds, perfectly gentle, and going at large. On the whole, it was a tasteful and pleasing spot. Men of rank, in this city, generally have such gardens, on which they bestow great expense. I visited one or two others, which had handsome zayats in them, where the owner reposed sometimes as in a summer-house, or received his intimate friends.

Not to multiply accounts of visits to great men, it will be enough to remark that I found all, to whom I was introduced, intelligent and affable. Having read of them as gorgeously arrayed on days of state ceremony, I was disappointed to find them dressed precisely like other men, i. e. with waist-cloth and turban only. These, however, were of the best materials. If it was the cool of the day, they wore also the en-gy, or muslin coat. Their dwellings now are temporary buildings, outside of the city wall, and are, in fact, mere shanties. By what is, perhaps, a necessary precaution, in such a government, when the king goes out of the city, all the nobles must go out also, and stay out till he returns. He is now residing at his water-palace, so called — a collection of wooden houses, one story high, between the city wall and the water.

During my whole visit here, Colonel Burney was in the habit of sending to me the distinguished persons who called upon him, who could give me information, from their own knowledge, of the tribes between this city and China. Among others was the lately famous Duphá Gám, who rules the largest part of the Singphoos. He came with a sera-dau-gyee, or chief secretary, and rode a horse richly caparisoned. The skirts of the saddle were circular, a yard in diameter, and completely gilded. In other respects, he had no marks of a prince but his intelligence. Among other inquiries, I asked if he would protect Christian teachers, and suffer them to give books, if we sent some to his tribe. He assured me that he would, and that all quiet foreigners were secure in any part of his dominions. Beside a small present of penknife, scissors, &c., he accepted a copy of the New Testament, an assortment of tracts, and a map of the world, lately lithographed by the missionaries, with the names in the Burman language. Mr. Kincaid endeavored to impress on his mind some leading truths of religion.

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Beside the information gained from such persons, it was no small advantage to have the populace, who followed them, see the mission thus noticed by great men, and see their numerous retinue going away with our books and tracts in their hands. The influence of such a sight can only be realized by those who have seen the profound respect paid by Orientals to persons in authority.

The climate of Ava, most of the year, is delightful. The cool season lasts from the middle of October to the early part of April. During this period, heavy fogs prevail early in the morning, but they soon disperse, and leave a sunny sky. The thermometer at night, and toward morning, descends to 45° or 50°; sometimes, though very rarely, to 40°; rising in the middle of the day to 60° or 70°. Toward the end of April, it begins to be hot, and the last of that month, and whole of May, are the trying portion of the year. The thermometer ranges from 85° to 100°, rising sometimes even to 110°, in a fair exposure at mid-day; but it is always many degrees cooler at night. About the 1st of June, some dashes of rain occur; the sky is always cloudy, and the periodical inundation of the river spreads vast sheets of water over the low grounds. These, with the south-west monsoon, which rarely intermits, spread a cool freshness on every side. The present is the rainy season on the coast, and on the mountains north of Ava, but around the city it rarely rains; in some years, so little as to cut off all crops, and create almost a famine. It was during this period that my time was spent in Ava, and more delicious weather could not be. The thermometer has not been above 93°, and rarely above 87°. The average at mid-day has been about 83° or 84°. Before morning, I always find it necessary to draw over me a flannel sheet. The river is now from thirty to forty feet above its common level. About the middle of August, the waters begin to subside; the clouds are less dense; and for a short time very hot weather returns, but not so oppressive as in May. The cool season then sets in, as above mentioned. The river owes its rise not so much to rain in the upper country, as to the rapid melting of the snow on the lofty mountains connected with the Himalaya range, where the Irrawaddy rises, in common with the Kyendween, Burampooter, and great Camboja rivers.

Missionary efforts were begun in this city by Messrs. Judson and Price in 1822; but Mr. Judson very soon returned to Rangoon. Immediately on rejoining Mr. Price, with Mrs. Judson, in

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1824, the war broke out, during which the missionaries were called not to act for Christ, but to suffer. At the close of the war, Mr. Judson proceeded to Amherst. Thus scarcely any thing was done to create a general knowledge of Christianity, or to convert individuals; Dr. Price being chiefly engrossed with his medical profession, and a school of noblemen's children. He was, however, a faithful and laborious man, so far as his bodily strength, wasted by a slow consumption, would permit. He preached to his retainers, and such as would come to his house, every Sabbath, and impressed religion on many with whom he came in daily contact, but never went among the common people as an evangelist. Had he lived to complete the education of the youth intrusted to him, he would have done an incalculable service to the country. He had obtained permission to carry several of them to Calcutta, to finish their studies at Serampore; and, though worn down by disease, could not be dissuaded from making it the last effort of his life. In spite of weakness, which confined him almost constantly to his bed, he finished all his arrangements, and the day of sailing arrived. He arose and dressed as usual. But, though he could disregard debility, he could not escape death. On that morning, his attendants, having left him for a short time, returning, found him dead in his chair! The British resident has since tried in vain to obtain another set of youths to go to Calcutta for education.

No conversion occurred at Ava, nor indeed can the mission be regarded as fairly begun, till the arrival of Mr. Kincaid, in June, 1833. He had been in the country since November, 1830, and had so far acquired the language, as to be able to pray and expound a little, but had not attempted to deliver regular discourses. He took a large quantity of tracts and books, of which he gave away 17,000 on the way up: this was the first general distribution made on the river. A house was obtained; preaching was kept up regularly on the Sabbath, and every week evening; and Ko Shoon and Ko Sanlone, excellent assistants from Maulmain, occupied public zayats, and taught from house to house. The first convert was Mah Nwa Oo, wife of a disciple whom Dr Price had brought with him from Rangoon. She, with another, was baptized in October of the same year. Since then, twelve others have been received into the church; all Burmans but one, an Indo-Briton. Mr. Kincaid's published journals make any further history of this station unnecessary, except to say, that in September, 1835, Mr. Simons joined the station, and has been

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employed chiefly in teaching school, and giving tracts to such as came to the house. He has not yet so far acquired the language as to preach, or communicate much with the natives.

The present aspect of the station is full of encouragement. Mr. Kincaid is completely at home in the language, and the native assistants, among whom is Ko Shoon again for a season, are laboriously engaged. Beside these, Ko Gwa, the deacon, a wise and valuable old man, is employed much of his time very usefully in private conversation through the city. He had charge of the late king's bearers, amounting to several hundred men, and possesses not only a large acquaintance, but some influence. Two or three of the other members are of very respectable worldly standing, and three young men give promise of becoming useful in the ministry. They are studying English, geography, &c. at the mission-house, under Mrs. Simons, and two of them will probably join the school at Tavoy.

All the disciples except two who reside forty miles off, and one who is often kept away in attendance upon his sister, a maid of honor in the palace, are regularly at worship every Sunday, and attend the concert of prayer, and such other meetings as may be appointed.

Ava is a great centre, to which persons resort from every part of Burmah and its tributary states. Many of these come to the mission for books, not so much to hear about "the new religion," as to see white foreigners, especially ladies. Except Mrs. Judson, (who, of course, was little seen abroad during the war, and, as the governor's widow stated, part of the time wore the full Burman costume, to avoid molestation,) no white female has ever been seen here, till the establishment of the British Residency. There they dare not go to satisfy their curiosity, and they flock to the mission-house, for the ostensible purpose of obtaining a tract. During my stay, there were always some in the house, often a complete throng, staring at every thing, feeling every thing, wondering at every thing. Often, when their attention is secured for a moment to divine truth, they begin to feel your hands, or examine the intricacies of your raiment, or the joints of your table, and you perceive your words are lost upon them. Sometimes they seem absorbed with wonder at the tract you have given them, and, in trying to find out how it is put together, pull it to pieces before your eyes. Many have heard that Mr. Kincaid has globes and an orrery, and come avowedly to see those. Our mode of eating is an especial marvel; and we generally have many spectators in the room, or at the door.

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Such facts, together with those I have already mentioned in relation to tracts, must be remembered by the friends of missions at home, lest they make very erroneous inferences from the naked statements of missionary journals.

It has been inferred from these, that persons have come hundreds of miles for a tract, or to hear of Christ, from its being stated, that a person from such or such a distant point came for tracts, &c.; whereas the person, being at the station on other business, came as a matter of curiosity. It has been inferred, too, that a general spirit of inquiry has been excited throughout the empire. Alas! the very contrary is the fact. In general, tracts are received more cordially at first than ever afterward; and often, on visiting a village a second or third time, few will accept a tract at all. A writer in America has stated that "whole villages have been converted unto God." There has been no such event. Two Christian villages have been *formed* by collecting converted Karens together, and others may yet be formed; but, as a general measure, it is deemed unsafe and undesirable. The great stumbling-block with Burmans, as with those to whom apostles preached, is "Christ crucified." They cannot get the idea of an *eternal* God; and that Christ was a *man* seems to put him on a footing with Gaudama. They bring up the fact of his being "born of a virgin," just as infidels do. Thus that glorious doctrine, which, to such of them as come to feel the power and guilt of sin, is the sweet theme that fills their heart with peace, is, to the multitude, the "hard saying," which they cannot bear.

Yet there are some prominent encouragements at this station. That tracts and books may be distributed from hence to the remotest parts of the empire, is a very important circumstance. That they come from the imperial city, gives them augmented influence. That they are frequently taken by head-men and principal citizens, gives more. That government is fully aware of our missionary efforts, having had Mr. Kincaid several times before them, gives the people an impression that his conduct now is at least winked at. It is ascertained also that some thirty or forty persons in the city are so entirely convinced of the truth of Christianity, as to have forsaken the forms of Boodhism, and worship in secret, as they affirm, the eternal God. They dare not come to public worship, and some of them not even to the missionary; but they receive gladly the visits of the native assistants, and, we may hope, will yet become decided Christians.

As to the personal safety of the missionaries, there is no apparent ground of apprehension. The government would not

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drive them from the country, much less offer personal violence. Their late humiliation by the British has greatly altered their tone toward white foreigners. It is altogether probable that the threats of the woon-gyees, and orders to stop giving books, are intended merely to exempt themselves from blame. If it should come to the king's ears, that missionaries are giving books, and he should choose to be angry, they wish to be able to appeal to their record, and show that the missionaries have continued in spite of prohibition. To forbid a thing, is often, with Burman officers, their final measure, after which, having thus thrown off the responsibility, they are often pleased to see their orders disregarded. At present, too, the question, who shall be the next king, is probably one of engrossing magnitude to the rulers. It is also to us. If a certain candidate succeed, Boodhism will revive on every side; if another, toleration will probably be allowed. Let us earnestly commend the result to Him who exalteth kings at his pleasure. If the missionaries should be driven away, it would probably be by such measures being taken with the natives, as to render a further stay useless. One of the highest officers proposed, it is said, in a late conversation respecting the crowds who came for books, the crucifixion of some six or eight caught so doing, and that they be suspended before Mr. Kincaid's door till they rotted away. There is much reason, however, to think this was said for mere effect; for the speaker is known to be specially indifferent to Boodhism.

Near Ava are eight or nine hundred Catholics, chiefly the descendants of French and other prisoners, brought by Alompra from Syrian, at his conquest of that place in 1756. They are settled in six small villages, the chief of which is Kyun-ta-yuah, which has one hundred houses. In 1784, two priests were sent by the Propaganda. The troubles of Europe prevented their receiving any remittances for thirty years; but their scanty wants were supplied by their poor flock, and by the practice of medicine. They were quiet, literary men, and much respected. One died in 1823, and the other in 1832. Their places have been supplied by young priests from Italy. I cannot find that here, or elsewhere in Burmah, the Catholics make much effort to gain converts to the Christian faith; and, though half a century has elapsed since the arrival of the first missionaries, they have never given their people any portion of the Scriptures in their vernacular. The service is in Latin, of course; but such as preach, do so in Burman. These Catholics live and dress just as

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other Burmans, and are only to be distinguished from them by their deeper poverty and grosser immorality.

A visit to Sagaing, opposite to Ava, and once the metropolis, gave me not only an opportunity of noting what my official duty required, but of visiting the tomb of Dr. Price. The intimacy that subsisted between us, and the fine points in his character, came vividly before me as I walked over the fallen walls of his dwelling, or in his garden in ruins,

"And still where many a garden-flower grows wild,"

or under the huge tamarinds which shaded his walks. 'Twas a dark day for Burmah when he died! The Lord has blessed his memory by the conversion of his two sons, now in America. May they become apostles for Burmah!

The population of Sagaing is perhaps 50,000, and the small district or township belonging to it about 80,000 more. There seems to be no obstacle to the immediate settlement of a missionary, except that we have no one familiar with the language who can be spared. Many Chinese reside here, who read tracts and Bibles in their own language. The few we have been able to distribute in this vicinity, for a few months past, have been most gratefully received, and sundry individuals, in applying for others, have proved they had been attentively read.

In several respects, this city is a more eligible location for our mission than Ava. The view which is here given was taken from Mr. Kincaid's door in Ava. The great abundance of fruit-trees which are allowed to occupy every vacant spot, conceals the houses, and makes the picture resemble a champain country, rather than a great city. In this very thing, however, it conveys a correct idea of Burman cities and towns in general. On the extreme right is seen, dimly because of the distance, the famous Schway-kyet-yet, mentioned on a subsequent page.

Three miles north-west of the city are the quarries of statuary marble from which most of the stone images of Gaudama are made. It is also used for water-spouts, and other purposes about sacred edifices, and shines conspicuously round all the pagodas in this part of the country, in the polished claws and grinning teeth of the huge lions (so called) which guard the precincts. The real lion is unknown in Burmah, and these images, which, though of all sizes, are perfectly alike, are the most atrocious caricatures of the king of beasts. A picture of one is given in the chapter on Burman religion.

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From eight to fifteen miles farther north is a region resembling the "licks" of our western country, where vast quantities of salt are made.

Five miles south-west from Sagaing, and about a mile from the great manufactory of idols, is the Kyoung-moo-dau-gyee pagoda, famous for its size. Its shape is precisely like a thimble, one hundred and seventy feet high, and one thousand feet in circumference at the base. It looks, in ascending the river, like a little mountain. An inscription within the enclosure gives the date of its erection, which corresponds to our A. D. 1626.

The Mengoon pagoda, above Umerapoora, would be vastly larger if finished, surpassing some of the pyramids of Egypt. When not more than half advanced, the king grew so cool toward Boodhism, and had so exhausted his means and the liberality of the nobles, that he abandoned the undertaking. His Brahminical astrologers furnished him an excellent pretext by giving out that so soon as finished he would die, and the dynasty be changed. The lions were finished, and though intended, of course, to bear the usual proportion to the size of the edifice, they are ninety feet high. A huge bell was also cast for it, stated, in the thirty-fifth volume of the authorized Burman History or Chronicles, to weigh 55,500 viss (about 200,000 lbs.); but the chief woon-gyee declared to me that its weight was 88,000 viss.

King's Boat.

On the way to Umerapoora, we saw the royal barges, a drawing of one of which is given above, and visited the pagodas

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and zayats of Shway-kyet-yet, or "the scratch of the golden fowl." The group stands on a bluff jutting into the river, opposite the range of hills back of Sagaing, which terminate at the shore. The whole is now in fine order, some having been lately re-coated with stucco, and the whole fresh whitewashed. It forms the most beautiful object from Ava, resembling, at that distance, a noble palace of white marble.

Here Gaudama wears a form not given to him elsewhere, I believe, except in paintings, viz. that of a cock. The legend is that, when he was in that form of existence, he was king of all fowls, and, passing that place, he scratched there! Hence the sanctity of the spot, and hence the noble structures which distinguish it! The face of the stone cocks which ornament the niches, is somewhat human, the bill being brought up to his eyes, like a huge hooked nose. In the zayats at this cool and delightful retreat, commanding the best view of Ava, and much of the river above and below, we found a number of well-dressed men reposing on clean mats, to whom we preached "Jesus and the resurrection." They readily accepted tracts, and we left them intently perusing them.

A short row further brought us to Umerapoora, seven miles above Ava, on the same side of the river, which here takes a sudden bend to the north. It extends back to a noble lake, and is shaded charmingly with trees. The location is, however, very inferior to that of Ava. A low island and an extensive flat obstruct the harbor, and, except at high water, the lake behind has not a good entrance from the river. At Ava, the shore is bold, and the water always deep, and the Myet-nga, or Little River, which passes through the eastern suburb, is a fine navigable stream, opening a trade to the interior, for two hundred miles.

Umerapoora was nearly desolated by a dreadful fire in 1823; but though within the walls it remains desolate, the suburbs have grown to a city at least as populous as Ava itself. A large number of Chinese reside here, and carry on a considerable trade with their own country by the annual caravans. They are Boodhists, as most of the common Chinese are, and have a showy temple, with an adequate supply of priests. We sought refuge there in a shower, and were courteously received. They listened to the good news with decorum, and accepted Burman tracts, in which language many of them read. During our visit, a number of Burmans came and made their offerings and sheeko to the image.

There are various wonders at Umerapoora, such as the great and boasted bell, (Burmans are marvellously fond of vast bells;)

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the brass cannon, almost the largest in the world; the stupendous brazen image of Gaudama, brought from Arracan; the girl mentioned in Mr. Kincaid's journal, and by Major Crawfurd, as being covered with long, fine hair, &c.; but I could not spend the time necessary to see them, and, procuring a bullock cart, rode about to see the localities, extent of population, &c.

It seems important to locate at least two missionaries at this place, not only for the 100,000 inhabitants, but for the thousands of Chinese who may here be reached. One of the missionaries might study Chinese, and be prepared at a future day to accompany the caravan to Yunnan. The government would not interfere to prevent the conversion of foreigners, and the converts which we are bound to hope and believe would be made, might become most efficient missionaries to their countrymen.

A few miles back of the city, the Chinese have some plantations of sweet cane, and manufacture a large quantity of excellent brown and yellow sugar. I purchased some as good as our best yellow Havanna, at about four cents a pound.

The immediate cognizance of the king secures this part of the empire from many of the severe oppressions, under which more distant sections constantly groan; and tends in several other ways to increase its comparative population. It is, beyond doubt, the most densely inhabited part of the kingdom. Those whom I deemed best able to inform me, stated that within a radius of twenty miles, there must be at least half a million of people.

On the third of August, 1836, came the sad adieu to the kind friends in Ava, who for a month had left nothing untried to make my stay pleasant, and aid my official duties. To Colonel H. Burney, the British resident, I am under many obligations, not only for attentions and assistance in the acquisition of information, but for personal kindnesses, bestowed in the most delicate manner. To him, and scarcely less to Mrs. B., the mission is largely indebted. At Tavoy, of which province Colonel B. had charge some years, they were as parents to the lamented Boardman. At Rangoon, where he has occasionally resided, since holding his present appointment, they were not less kind to the missionaries, even watching them day and night in their sickness. At Ava, our brethren and their families not only receive daily and expensive kindnesses, but are ever so treated as to give them the highest possible estimation among the people.

The first two days of the descending voyage passed delightfully. My boat, too small for two, is ample for one, and I soon

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got all my matters nicely adjusted. Secure from interruption, and being alone, little exposed to distraction, it was encouraging to be able to get to work in good earnest, to arrange and digest the hoard of memorandums gained during the past busy month. It creates, too, something like a feeling of *home* to be, any where, "monarch of all you survey," and to be surrounded by none but such as you may command; and especially, there is satisfaction in reviewing your steps after an errand is pleasantly accomplished. With all these advantages, the river, now forty feet above its common level, bore me along at the rate of four miles an hour, and so loftily, that I could see over the country far and near; the banks being but a foot or two above the flood. Instead of being dragged along by ropes, under a sultry bank, seeing only such houses and trees as stood on the brink, or, if under sail, "hugging the shore," to avoid the current, we now swept gallantly down the mid stream, higher from the top of the boat than the level country, and seeing the noble hills to their very base. The whole landscape, refreshed by occasional rains, presents, at this season, scenes which are not surpassed on the Rhine, or on our own more beautiful Connecticut.

7th. Alas! a traveller has little cause to give patience a furlough because he gets a visit from pleasure. Here I am, the fourth day of the trip, moored not "under the lee," but alongside of a sandy island, just enough "a-lee" to get a constant drizzle of sand upon every thing, and into every thing, and not enough to shelter us from the huge waves that render it impossible to do any thing, while the wind has full sweep at me, and will not suffer a paper to lie in its place. The men have done their best to "keep moving;" but the wind defies both oars and tide. Yesterday we had much ado to make headway against it, and it probably will not alter much, as it is the midst of the monsoon. It, however, generally subsides before night, and we must catch our chances. If my Master be not in haste to get me to Rangoon, why should I be? My eyes, partly from over-use, and partly from the glare upon the water, have become bad again; and as there is no one to speak to, I am ensconced here, deprived of book, pen, and conversation. If this order of things should continue, I shall soon have a satiety of my lordly lonesomeness.

August 13. Through divine goodness, I am now in sight of Rangoon, having made the passage in eleven days, without accident. For the sake of expedition, I floated a good deal in the night, as the wind then always subsided, and we made better progress than in the daytime with six oars. But the boatmen

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were sadly uneasy at doing so, and we were constantly assailed by accounts of recent robberies and murders. At one village, we found in the house of the head-man several persons who had that afternoon been robbed of their boat, and all it contained. Frequently, as we passed a village, the officers would call out that we must wait for other boats and proceed in company. Sometimes they would take a boat, and come out to compel me to stop, saying that, if I was murdered or robbed, they might have to answer for it with their heads. I always answered that I must proceed; and, making them some little presents, they would desist. On several occasions, they had no sooner left me, and it was perceived along shore that I was going on, than a little fleet of boats would put off, and I went abundantly escorted. They had all probably been detained for the same reasons, and, supposing me well armed, as foreigners always are, were glad of my protection.

What a wretched government is this, which, while it taxes and burdens the people to the very utmost, grants them, in return, no security for person or property! Hence the huddling together in little wretched villages. A Burman with any thing to lose would not dare to live on a farm even one mile from a village. No such case probably exists in the empire. The very poorest, and the Karens, who are always very poor, venture to live in villages of three or four houses in the jungle, and cultivate patches of rice. The people at large live in the bondage of constant fear. Not only is thieving common, but robbing by bands. Thirty or fifty men, well armed and disguised, surround a house, while a detachment plunders it, and permit no one to go to their aid. On the rivers, robberies are even more frequent, as the chance of detection is less. We have scarcely a missionary family that has not been robbed. So much was said, by some of my kind English friends in Rangoon, of the folly and danger of going unarmed, as I had hitherto done, and of the imputations which would be cast upon *them*, if they suffered me to go in this manner, that I consented to borrow a pair of pistols and a bag of cartridges. I never opened my bag of cartridges till to-day, when, seeing alligators along shore, and desirous to see if they were as impenetrable as travellers assert, I went to my bag, but found they were all musket cartridges, and not one would go in! Surely, in closing this part of my mission, I may sing of the mercy of the Lord, and cherish an increased confidence that his goodness will lead me "all my journey through."

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CHAPTER VI.

Chittagong — Cox's Bazar — Akyab — Kyouk Phyoo — Ramree — Arracan.

THERE being no mode of getting into the Arracan and Chittagong provinces but by way of Calcutta, my next voyage was to that city; but to avoid disjoining the notes on Burmah, I postpone any account of Bengal, and will finish, in this chapter, my travels on this side of the bay.

I embarked, November 27, 1836, from Calcutta for Chittagong. The voyage consumed a fortnight.

This town lies about ten miles from the mouth of the river, on the right bank, and is the head quarters of a Company's regiment, and the civil officers of the province. The Rev. Mr. Johannes, who has labored here for sixteen years, in connection with Serampore, received me with great hospitality, and in a few days I was provided with a passage one stage further on my way.

Chittagong, or Islam-a-bad', is situated on and among small abrupt hills, which furnish beautiful sites for the mansions of the English, some of which command a view of the sea. The natives live along the valleys, among plaintain, olive, mango, orange, and almond trees, with neat gardens of esculents. The streets are in good order, and the bazar abundantly supplied with every sort of domestic and foreign produce. The town includes 12,000 people, and immediately adjacent are many populous villages. The language, the mode of building, and the general aspect of every thing, is decidedly Bengalee. About three hundred vessels, chiefly brigs of from forty to a hundred tons, are owned in the place, and many vessels from other places resort there. The chief exports are rice and salt. I saw lying at anchor several large Maldive boats of indescribable construction. These vessels, with a deck made of thatch, venture annually, during this fine season, from those distant islands, bringing cowries, tortoise-shell, cumela, coco-nuts, and coir for rope; and carry away rice and small manufactures. No missionary has ever been sent to that numerous and interesting people.

Mr. Johannes preaches in English and Bengalee, both of which are vernacular to him, but devotes most of his time to a very large school, which was commenced by Rev. Mr. Peacock, in 1818. It was intended, and has always been continued, for poor

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Roman Catholic children; but there have generally been a few Bengalees. Several of the pupils, on finishing at school, have obtained places under government. Only two scholars have ever been converted.

Accompanying Mr. Johannes into the bazar to preach, we soon had an audience of ten or fifteen, who paid good attention, and asked some questions, but seemed firm in their own faith. A Mussulman Yogee passing by, smeared with cow-dung and Ganges mud, I felt anxious to converse kindly with him, and did so for some time through Mr. Johannes. His countenance was anxious and care-worn, and he declared that the sole object of his life was to appease the severity of the angel of death. I pointed him to the Lamb of God, and endeavored to make clear to his understanding the way of life. It was not necessary to dwell on his sinfulness and need of a Savior, for he was burdened with conscious guilt. But he was afraid to give up his austerities, and depend on free grace; and ended with the usual conclusion, that our religion is excellent for us, but their religion is better for them.

There have for ages been a mixed progeny of Portuguese in Chittagong, who have multiplied to about two thousand souls. They have two places of worship, and, at present, one priest, who, being ignorant both of Bengalee and English, is restricted to the mere performance of his Latin ritual. This class show no anxiety, in general, for the conversion of the pagans, and in many cases are less moral, if possible, than the heathen themselves.

The district of Chittagong is about 120 miles long, and 60 wide. It seems to have belonged originally to Tiperah, and to have become a part of the kingdom of Bengal early in the 16th century, after which it was annexed to the Mogul dominions. It was ceded to the Company by Jaffier Ali Khan in 1760. The population is about 1,000,000, of which two thirds are Mussulmans; and the residue chiefly Hindus. There were formerly many Mugs, but since the tranquillization and security of Arracan under British rule, most of these have returned to their country.

Most of Chittagong is fertile, and rice is largely exported. Salt is made and exported in great quantities, and much is used on the spot in curing fish, which abound on the coast. The inhabitants are, in general, wretchedly poor, but the Company derive annually from the province about 1,200,000 rupees. The taxes being collected not on the system of Arracan and the Tenasserim provinces, but on the Zemindar system of Bengal, the people pay perhaps nearly double that sum.

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Finding a coasting-vessel of about thirty tons, bound to Akyab, I embraced the opportunity of going that far toward my destination, and, after an uncomfortable voyage of five days, reached the place.

A little to the south of Chittagong, we passed the mouth of the Cruscool river, where is situated the Mug village of Cox's Bazar, containing perhaps six hundred houses. Here the excellent Colman labored a few months and died. Loath to quit the place at the beginning of the rains, and spend that long period away from his people, he remained, and fell at his post. The insalubrity of this spot to foreigners seems not easily accounted for. It stands only two or three miles from the open sea, on lofty ground, at the termination of the "White Cliffs," and has no jungle very near. Colman's bungalo stood on a hill facing the sea, and there seemed no reason why a temperate and prudent man might not remain safely. But this whole coast seems deadly to foreigners.

Of such cases as that of Colman, I have learned the particulars of some twenty or more, who, trusting to caution and a divine blessing on well-meant endeavors, and willing to hazard all things for the heathen, have staid where others dare not stay, and, sooner or later, fallen by the country fever. The Lord forgive those, who, without having seen a mission, pronounce the whole scheme mercenary. An idle, luxurious, and selfish missionary I have not yet seen.

No missionary has resided at Cox's Bazar since Mr. Colman's decease. Mr. Fink has sometimes visited the place, and for a few months two native assistants were stationed there. About twenty of the inhabitants had become Christians before Mr. Colman's arrival, some of whom removed to Akyab. The rest are dead, excluded, or scattered. The town must be an out-station from Chittagong. The population is constantly diminishing.

At Akyab, the Rev. Mr. Fink, a converted native of Ternate, who has been a missionary here for ten years, in connection with Serampore, received me into his large family with great kindness. The English officers, as every where else, bestowed upon me every attention in their power, and added many valuable facts to my stock of official memoranda.

The city is situated on the northern mouth of the Arracan, or more properly the Kulladine River, about a mile from the sea, and has a spacious and secure harbor. It is the commercial metropolis of Arracan, and generally has much shipping in port. Rice is obtained in unlimited quantities among the numerous

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islands which form the Delta of the Kulladine, and Combermere Bay. It costs, on an average, cleaned from the husk, ten rupees per hundred arees, and the export amounts annually to more than 300,000 rupees. The price of paddy, or uncleansed rice, is about five rupees a hundred arees. A considerable quantity of salt is exported, which is here bought at three maunds for a rupee, or about two hundred and fifty pounds for forty-five cents. The population of the city is about eight thousand, of whom many are Bengalees, and some Chinese.

The district of Akyab comprises the whole of Arracan as far south as Combermere Bay; but in all this region only about twenty thousand dongs are cultivated. Each dong of tilled land will produce about two hundred and eighty bushels of paddy, yielding the cultivator about seventy or eighty rupees, when delivered at market.

The number of mendicants in the whole district, according to the last census, is thirty-one Mugs, and two hundred and ten Mussulmans. Of loose women, there are but two Mugs, while of the comparatively few Bengalees, there are over fifty. These wretched beings are licensed for five rupees each per annum — a system which is pursued in other parts of the Company's territory. In relation to this licensing prostitutes, so common, not only in India, but Europe, I wish all concerned in making such laws could be reproved in the language of that truly great man, President Dwight, in his sermon on the seventh commandment: — "Who could believe that princes and other rulers of mankind have taxed, and licensed, these houses of ruin? Who could believe that sin would be thus bartered in the market; and damnation be held up as a commodity for bargain and sale; that the destruction of the human soul would be publicly granted and authorized as a privilege; and that patents would be made out, signed and sealed, for peopling more extensively the world of woe?"

Mr. Fink maintains, with the aid of his wife and son and a native assistant, three schools — one for males, and another for females, in the vernacular; and one for boys in English. All are in a weak state, and present few encouraging appearances. No conversion has occurred in either of the schools. He has baptized here eleven Arracanese and two East Indians.* The whole number of members in his church is about forty. Of these

* The term now generally applied to those in whom native and European blood is mixed, and who used to be called "country born."

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many reside at Kroo-day, a village on the other side of the island, eight miles distant, containing ten or twelve families, most of whom are Christians. Four of the natives are employed as assistants, who daily distribute tracts, and preach from house to house. None are at present known to be seriously examining the claims of Christianity.

The principal articles of living are cheap in this province. Bread as good as that of our bakers is supplied daily, at one rupee for fourteen loaves a little smaller than those sold with us for six and a quarter cents; fowls, one rupee per dozen; ducks, eight for a rupee; best cleaned rice, one rupee per bushel; eggs, six cents per dozen; milk, about fifteen pints for a rupee; servants' wages, six rupees per month, without board. Fuel costs about one rupee per month.

I embraced the opportunity at Akyab, as at other places, of preaching to the few who understand English, (about a dozen, including Mr. Fink's family,) and to the natives through Mr. Fink. In addressing native Christians, (for in general none others attend public worship,) I generally question them respecting the great truths of religion, and find them, as might be expected, mere babes in knowledge, but often very intelligent and firm. A weekly exercise, on the plan of our Bible classes, would prove, at every station, of great utility.

No vessel being ready for Kyouk Phyoo, I hired a fishing-boat, leaving Mr. Fink to engage me a passage in the first vessel for Madras. With eight stout oar-men, and a promise of buckshee (presents) if they made great haste, I arrived in twenty-three hours; the time being usually from two to three days. The little Hindustanee I endeavored to pick up in Calcutta proves every day important, but on this occasion quite necessary, as not a soul in the boat speaks a word of English. The Hindustanee is the universal language of India, understood by some persons in every region, and spoken generally by servants. Foreigners acquire it in preference to any of the other vernaculars. Fifty or sixty traveller's phrases, with sundry single words, enable me to get along somehow, but often leave me at a loss in cases of special necessity.

Through divine goodness in restoring Mr. and Mrs. Comstock from late severe illnesses, I found them at their post in Kyouk Phyoo, in health, and was received with great joy. A week soon rolled away in friendly and official intercourse, and resulted, as in previous cases, in a strong personal regard, which made parting truly painful. We visited all the adjacent villages, and set-

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tled various plans, which I trust will prove important and successful. I availed myself of my present improvement in voice, to preach to the military gentlemen of the station, and such others as understood English, and had an audience of about twenty — the only sermon they had heard during the two years of the regiment's stay in Arracan.

Mr. and Mrs. Comstock arrived at Kyouk Phyoo, and began the first labors of our Board in Arracan in March, 1835, having previously studied Burman in America, and during the voyage, under Rev. Mr. Wade. He now begins to converse freely with the natives, and to preach a little. He has distributed tracts, and conversed with the people not only at Kyouk Phyoo, but at some sixty or seventy villages in the district. In March, 1836, he began two schools, which have had an average of twenty-five scholars. The repeated sicknesses of both himself and wife have interrupted them very much, and considerably reduced the attendance. The scholars, with two or three adults, form Mr. Comstock's audience on the Sabbath. Part of the day is spent with the pupils in Sabbath school exercises. Several of the boys evinced a good proficiency in reading, writing, geography, and arithmetic, and answered questions on the principal points of Scripture truth with great correctness. No conversion is known to have taken place at this station, and but one individual seems to be seriously examining the claims of Christianity. This, however, is by no means discouraging, when it is considered that Mr. Comstock came here, nearly ignorant of the language, only eighteen months ago, and, of course, has not been able to communicate divine truth to any advantage, nor has he enjoyed the services of a native assistant. I procured one for him at Akyab, and, with this aid and his present knowledge of the language, have no fears of his success, if health be spared to him.

This port is a watering-place for numerous trading vessels from Bassein and other places in Burmah, on their way to Chittagong and Calcutta. They generally stop several days, and traffic a little. Many of them carry forty, fifty, or even more men. These often resort to Mr. Comstock's house, to hear about the new religion, and receive tracts. Some of them come from places which no missionary has yet visited. As the region round Kyouk Phyoo is barren, and thinly peopled, almost every eatable and many manufactures are brought from adjacent places, and from Aeng, which extends still more the opportunity of distributing Gospels and tracts. The employment on public works, &c. being greater than the supply of resident laborers, many come

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every dry season, and return to their families at the beginning of the rains; by whom the truth may be disseminated. The very extensive archipelago to the east and north of Kyouk Phyoo, enables a missionary to reach much of the population by water, in a convenient boat. Thus, although the population of the town is small, not exceeding, probably, with adjacent villages, 2,000 souls, it is an important location for a missionary. It moreover has the advantage of a European physician, and a bazar containing every necessary.

Ramree, at the south-east end of the island, about twenty-four hours' sail from Kyouk Phyoo, stands on a large creek of the same name, eighteen or twenty miles from the mouth, and has 7,000 inhabitants, compactly located. It occupies both banks of the creek, connected by noble bridges, and enjoys a large bazar, and much commerce. Though very hot, from its being low and surrounded by hills, it bears a high character for salubrity; and latterly has been preferred, in this respect, even to Kyouk Phyoo. One or two British officers reside here. It has all the advantages, as a missionary station, which have just been attributed to Kyouk Phyoo, beside having a much larger population, and ought to be occupied as soon as possible. The large and very populous island of Cheduba is immediately adjacent.

Eastward of Ramree, about half a day, is a considerable sect, who maintain that there is one eternal God, who has manifested himself in the different Boodhs. They deny the transmigration of souls, and affirm that at death the future state of every human being is eternally fixed. They worship images of Gaudama, merely as images, to remind them of Deity. They have, however, kyoungs and priests, and conform to all the Burman usages, though rejected as heretics by their countrymen. There has been no attempt made to ascertain their number, though it is certainly considerable. Many tracts and portions of Scripture have been distributed among them, and some have expressed strong desires for the visits of a missionary.

Sandoway, the capital of the district of that name, which embraces all the southern part of Arracan, is situated on the Sandoway River, about twelve miles from the sea. It has a population of 4,000, chiefly Burmans and half-Burmans; the rest are Mugs. No spot in India is considered more healthful than this. From hence a missionary might operate extensively, not only in south Arracan, but up the Bassein River, and the islands at its mouth, in Burmah Proper. The British officer there is anxious for the settlement of a missionary, and would afford him every

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possible facility. It is the only spot, beside those which have been named, where a missionary could hope to live during the sickly season; except perhaps Aeng, where a British commissioner, &c. reside throughout the year, though at great hazard. No officer has been able to retain his health there, and several have died.

Of the province of Arracan, I need not add much to the remarks on particular districts which have already been given. It is called, by the natives, *Rekhein*, and is bounded north by the River Naaf, and a line from near its sources, eastward to the A-nou-pec-too-miou, or Yomadong Mountains, which divide it from Burmah the whole length down to Cape Negrais. On the west is the Bay of Bengal. The length is about 470 miles. The breadth never exceeds 100, and sometimes is only 10, — average about 60. It is estimated to contain about 17,000 square miles, of which but one twenty-fourth part is cultivated, though almost every part is capable of tillage.

The population is usually given in books at 300,000, but, by the last official returns, is only 237,000. The country is divided into four districts, viz. Akyab, Ramree, Sandoway, and Aeng; of which Akyab has 108,166 inhabitants; Ramree, 68,934; Sandoway, 22,976; and Aeng, 11,751. In addition to these, there are hill tribes, not regularly numbered, amounting to about 25,000.

The country appears to have preserved its independence from the earliest periods, though often invaded and overrun, for a time, by its more powerful neighbors. In 1783, Minderagyee, emperor of Burmah, resolved on annexing it to his dominions. Raising an overwhelming force, he invaded it in various places, both by sea and land, and, though vigorously resisted, completely conquered all the more level portions on the sea-board, and took the monarch prisoner. Several hill tribes, however, remained free, and do so to this day.

Among the spoil on this occasion, the most valued articles, and those which perhaps had a large share in inducing the war, were a colossal bronze image of Boodh, and a cannon measuring thirty feet long, and ten inches in calibre. These were transported in triumph to Umerapoora, the then capital, and are still shown there with much pride.

Since the cession of the country to the British, the descendants of the old royal family of Arracan have several times endeavored to regain the government. During the present year, (1836,) an attempt of the kind was made. Some of the hill tribes,

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and various robbers, &c., joined the conspirators, and an army of considerable force was mustered. Some villages were burnt, and the city of Arracan taken; but the sepoys drove them from the place without coming to any pitched battle, and the leaders at length took refuge in Burmah, and ended the struggle. The government at Ava has given up most of the chiefs, who are now in prison at Akyab.

This province has always been deemed particularly unhealthy to foreigners, though the natives have as few diseases, and as little sickness, as in other parts of Burmah. Kyouk Phyoo, Ramree, and Sandoway, are certainly salubrious points, particularly the latter. Most of the face of the country is rugged mountain, covered with forest and jungle. The soil of the low lands is luxuriant, and well watered by beautiful streams from the mountains. The coast is particularly desolate; and except at three or four places, shows no sign of any inhabitant. The ranges of hills along the sea-board are composed of gray sandstone, intermixed with ferruginous clay. Coral abounds along the whole coast.

The proximity of the mountains to the sea precludes large rivers. The only one of importance is the Kulladine, which rises about in the parallel of Chittagong, and, after a southerly course of 250 miles, including its windings, disembogues by several mouths, the principal of which is at Akyab. The Arracan River discharges by the same delta. The innumerable islands which extend from the latitude of the city of Arracan, to that of Kyouk Phyoo, give complete access to most of the agricultural region.

Arracan was once famous for coco-nuts, but in former wars they were nearly exterminated. There are now scarcely any trees of this sort in the province, and quantities are imported. The fruits and vegetables are much the same as in Burmah, but in general less abundant, and of inferior quality. Oranges (called by the natives sweet limes) are very plenty and excellent. The proper lemon, I was told, is not found, but there are sour limes as large as ostrich eggs, with skin as thick as that of the shattuck. In some places there are mangoes, and the jack is pretty common. The wild fig is excellent. Other fruits are much the same as in Burmah, but scarcer and of inferior quality. The annual fall of rain is about two hundred inches. The seasons are the same as those of Pegu.

Arracan was formerly the principal city, and very large. It is now reduced to 3,000 inhabitants, and is still diminishing. Its

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trade has passed to Akyab, at the mouth of the river, a site selected by the English for its advantageous position for health and commerce, and now rapidly growing. The old city has been always fatal to foreigners, though a favorite residence with the Mugs. The Burmans, who used to come with the governor when the country was their province, could not endure it. When the British took it and established a camp there, two full European regiments were reduced, in a few months, to three hundred men in both, — and even of sepoys and camp-followers from forty to fifty died per day. Perhaps the particular circumstances of that army gave force to the pestilence, for nearly the same dreadful diminution attended the army in Rangoon, confessedly one of the healthiest places in the world.

This country is regarded as the parent hive of the Burman race and language. They are certainly much less intelligent than the Burmans, and the country less prosperous, doubtless in consequence of frequent and desolating wars, and long oppression. The written language is precisely the same as the Burman; but the pronunciation of many letters is so different, as to make a dialect not very intelligible to Burmans. Why the language and people are called *Mugs*, rather than *Arracanese*, is not very clear. I was generally assured that it is derived from a race of kings, who reigned at the time the country first became much known to Europeans. They regard the term as a contemptuous nickname, and universally call themselves *Mrammas*. This name they declare to be usurped by the Burmans, whom they call *Ouk-tha*, or people of the low country. The Burman in turn takes this epithet as an insult.

Many Bengalees are settled in the maritime sections of the country, who retain their own faith. They are called, by the Arracanese, *Kulâ-yekein*. Their morals are far worse than those of the natives.

The trade of the country never was considerable, till since the late removal of transit duties. It is now large and increasing. There is no mint in the province, as erroneously stated by Hamilton, but Company rupees and pice are the uniform currency.

The taxes are very burdensome, and levied on almost every thing — land, fruit-trees, fishing-nets, spirit-shops, boats, buffaloes, toddy-trees, ploughs, hucksters, traders, physicians, astrologers, the right of collecting wax and honey, of cutting timber, &c. &c. All the monopolies are now abolished, except opium and salt. The opium-vender must buy only of government, and must also pay twenty-five rupees per annum for a license. For-

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merly the inhabitants were forced to make a certain quantity of salt, and sell it to the government for two annas a maund, which was carried to Bengal, where also it is a monopoly, and where none could be bought except from government at four to six rupees per maund — a clear profit, in that short distance, of about forty times the price. The people are not now *forced* to make it, but all they do make must be sold in the province, or, if exported, must be sold only to government at twelve annas the maund. The entire revenue derived by the Company from Arracan amounts to about 600,000 rupees per annum.

Slaves were much more numerous under the Burman government than at present, and modifications of the system have been established very much like those of the Tenasserim provinces. Such as were taken in war, have been released. Persons may sell themselves for money, but cannot sell one another, or their children. Fifteen rupees per annum is now required to be deducted from the debt of a man, and eight from that of a woman.

Though the Arracanese are Boodhists, and as tenacious of their system as others, yet they seem less devoted to its prescribed observances. Little money or time is spent in religion. I saw no pagoda in the province, except a small one, left half built, near Akyab; nor any person carrying offerings, or attending to his religion in any other way. The kyoungs which I saw are but wretched huts. There are, more in the interior, pagodas, &c. in greater abundance; but Mr. Fink, who has travelled much in the province, has seen but three new pagodas in the whole district of Akyab, for ten years past. His opinion is, that the influence of Boodhism is sensibly on the decline, while no other system is taking its place. At Akyab are only about twenty priests. At Ramree, which is the episcopal residence and religious metropolis of all Arracan, there are not more than two hundred.

Among many incidents illustrative of the declining power of Boodhism over this people, Mr. Fink related the following. In one of his excursions, a man complained to him (Mr Fink holds an office under government) of his neighbor for demolishing an idol. The man defended himself by the following representation: — He had been fishing at some distance from home, and was returning with a club in his hand to defend himself from wild beasts. As he approached the village, and was passing by an image of Gaudama, he saw some of his buffaloes wandering into the forest. Commending his net and string of fishes, therefore, to the care of the idol, he set off to recover his beasts. This object ac-

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complished, he returned; but as he drew near, a huge bird descended, and bore away his string of fish. Angry at the image, and excited by his loss, he upbraided it for stupidity, and dealt upon it such blows with his club, as knocked off its head. Mr. Fink, of course, endeavored to show the folly of both him who still venerated, and him who had rudely broken the idol.

To one who has observed the awful reverence paid by idolaters to their idols, this incident is not merely amusing. A few years ago, no man in Arracan would have dared, under any temptation, to commit such an act, and especially to excuse himself for it. This little fact, too, shows that, as in Popery, so in Boodhism, though the more enlightened regard the image only as an image, and a remembrancer of Deity, the common people pay it, truly and literally, divine honors.

Some thousand of tracts and portions of Scripture have been distributed in Arracan, and the truth proclaimed in many places; but it is known that large numbers of the tracts have been destroyed, and no general spirit of investigation prevails. The few native Christians in connection with Mr. Fink are all that are known among the 300,000 Arracanese.

Toward the hills is the Mroo or Mroong tribe, about five thousand. Beyond these, on the lower hills, are the Kyens, amounting to fifteen thousand; and beyond these, on the Yomadong Mountains, are the Arungs or Arings, amounting to ten thousand. Of these tribes and others on the borders of Burmah mention will be made in another place.

None of them have received the "good news," and little of them is known to the British government. Missionaries among either of them would be obliged to reside half the year on the sea-board, on account of the insalubrity of their country in its present uncleared state.

The return to Akyab was rendered less dreary than the voyage down, by the society of brother Comstock. There was no more room indeed; as, though I had a larger boat, there were now two of us; and the monsoon being against us, we were much longer. But Christian converse is sweet in this land of idols and iniquity. As we now were obliged to stop at night, and for cooking, it gave an opportunity of seeing some of the people in their villages, and presenting them the first tracts they had ever seen, as well as walking a little among the solitudes of everlasting green.

The region between Kyouk Phyoo and Akyab is an extensive and yet unexplored archipelago of small hilly islands, for the

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most part uninhabited. In winding among these, instead of putting out to sea, the scenery, though wild, is often very fine —

"An orient panorama, glowing, grand,
Strange to the eye of Poesy; vast depths
Of jungle shade; the wild immensity
Of forests, rank with plenitude, where trees
Foreign to song display their mighty forms,
And clothe themselves with all the pomp of blossom."

Lawson.

The shores for the most part are coral. Specimens of great size and beauty, white, yellow, red, and black, are gathered here. To walk on "coral strands" was not less new to me than to see beautiful shells, such as are on mantel-pieces at home, moving over the moist sand, in every direction, each borne by its little tenant. The study of conchology has long seemed to me to bear about the same relation to the animal kingdom, that the study of the coats of unknown races of men would be to the human family. But to see the creatures *in* their robes; to watch them as they sought their food, or fled to their holes at my approach; to mark what they ate, how they made their holes, and how, when overtaken, they drew all in, and seemed dead; how they moved, and how they saw, &c., was delightful. I felt myself gazing at a new page in nature's vast volume. I rejoiced that *my* God is so wise, so kind, so great, and that one day I should read his works "in fairer worlds on high."

Some of these shells resembled large snails, but of beautiful colors; others, still larger, and more elegant, were of the shape used for snuff-boxes; others were spiral cones, five or six inches diameter at the base. Each had claws, which it put forth on each side, and walked as a tortoise, but much faster. When alarmed, the head and claws were drawn inward so far as to make the shell seem empty. As my ignorance of conchology prevented my distinguishing common from rare specimens, I refrained from encumbering my luggage with either shells or coral.

The forest was too thick and tangled to allow us to penetrate many yards from shore, except where there were villages. Recent tiger tracks, too, admonished us not to attempt it. Alas! here is a fine country, with but one fortieth of the land inhabited; and the forests thus left render the climate injurious to the few who remain. Such are the bitter fruits of war. War has made this wilderness, where there might have been a garden, and given back the homes of men to beasts of prey.

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Leaving the shores of Burmah, probably forever, inflicted on me no small pain. The dear list of names who compose our band of laborers there seemed before me as the shore receded. Personal intercourse had been rendered endearing by intimacy, by mutual prayers, by official ties, by the kindest attentions, by a common object of life, and by similarity of hopes for the world to come. To part forever could not but wring my heart.

"'Tis sad to part, e'en with the thought
That we shall meet again;
For then it is that we are taught,
A lesson with deep sorrow fraught,
How firmly, silently, is wrought
Affection's viewless chain.

Long ere that hour, we may have known
The bondage of the heart;
But, as uprooting winds alone
Disclose how deep the tree has grown,
How much they love is only known
When those who love must part."

Happy I am to be able to bear solemn and decided testimony to the purity, zeal, and economy of our missionaries and their wives. I have no where seen persons more devoted to their work, or more suitable for it. No where in all Burmah have I seen "missionary palaces," or an idle, pampered, or selfish missionary. As to the female missionaries, I am confident that, if they were all at home this day, and the churches were to choose again, they could not select better. I bear testimony that what has been printed respecting the state and progress of the mission is strictly true; though I found that the inferences which I and others had drawn from these accounts were exaggerated. Every thing I have seen and heard has tended to satisfy me of the practicability and usefulness of our enterprise, and to excite lamentation that we prosecute it at so feeble a rate.

Divine approbation evidently rests upon every part of the undertaking. The life of Judson has been spared so long, that we have a translation of the whole Bible, and several tracts, more perfect than can be found in almost any other mission. We have nearly a thousand converts, beside all those who have died in the faith; and sixty or seventy native assistants, some of them men of considerable religious attainments. A general knowledge of Christianity has been diffused through

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some large sections of the empire. Several of the younger missionaries are now so far advanced in the language, as to be just ready to enter on evangelical labors. Very extensive printing operations are now established, producing about two millions of pages per month; and the whole aspect of the mission is highly encouraging.

The little churches gathered from among the heathen added much to the sense of bereavement inflicted by this parting. The faces of the preachers and prominent members had become familiar to me. With some of them I had journeyed many weary miles. Through them I had addressed the heathen, and distributed the word of God. To some of them I had endeavored to impart important theological truths. I had heard them pray and preach in their own tongue to listening audiences. I had marked their behavior in secret, and in hours of peril. Not to love them would be impossible. To part from them for life, without pain, is equally impossible. May it but prove salutary to myself!

The consciousness of a thousand imperfections in the discharge of my duty, forms the principal trial. Still there has been good devised, and good begun, and evil checked, and plans matured, which I trust will be found in the great day among the things which perish not.

A Statue, such as guard the Gates of Burman Temples.

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PART II.

DIGESTED NOTES ON THE BURMAN EMPIRE.

CHAPTER I.

The Term India — Hither and Farther India — Boundaries of Burmah — History of the Empire — War with the British — Dismemberment of the Tenasserim Provinces — State of the Succession.

BEFORE passing to other countries, I will here insert the result of my observations and inquiries respecting the natural, moral, political, and religious state of the country.

The term *India* seems to be derived from the Greeks, who applied it to the vast regions beyond the river Indus, to them almost unknown. It is never given to any part of this region by the natives themselves. Both Darius and Alexander pushed their conquests beyond this famed river, though not so far as the Ganges; and from the officers employed in these expeditions, the first historians seem to have derived all their accounts. When the country, some centuries afterward, came to be better known, it was divided by Ptolemy (A. D. 150) into "Hither and Farther India;" making the Ganges the boundary. This distinction is still observed, and seems exceedingly proper. "Hither India" is but another name for Hindustan, including the whole peninsula between the Arabian Sea and Bay of Bengal, and extending northward to Persia and Thibet. "Farther India," or India beyond the Ganges, embraces Burmah, Asam, Munnipore, Siam, Camboja, and Cochin-China; or, to speak more comprehensively, all the region between China and the Bay of Bengal, southward of the Thibet Mountains.

The term "Chin-India," which has been lately given to this

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region, seems to have no propriety, and creates confusion. Malte-Brun increases this confusion by inventing the name "Indian Archipelago," embracing Ceylon, the Laccadives, Maldives, Andaman's, Nicobars, Moluccas, Philippines, Borneo, Sumatra, Java, Celebes, and all their minor neighbors. This name is adopted by some other writers, but with very different boundaries. Crawfurd, in his History of the Indian Archipelago, limits it thus: — From the western end of Sumatra, to the parallel of the Aroe Islands, and from the parallel of 11° south to 19° north, omitting the islands of the Bay of Bengal. Of the countries which compose Farther India, Burmah is the most important, and in all India, is second only to China. The natives call their country *Myamma* in their writings, and in common parlance, *Byam-ma*, which is spelled *Bram-ma*, of which foreigners make Burmah. The Chinese call the country *Meën-teën*. It included, before the late war with England, what were formerly the kingdoms of Ava (or Burmah Proper), Cassay, Arracan, Pegu, Tavoy, Tenasserim, and the extensive territory of the Shyans, extending from Thibet on the north to Siam on the south, and from the Bay of Bengal on the west to China on the east. This territory is about one thousand and twenty miles long, and six hundred broad. It now includes Burmah Proper, the greater part of Pegu, a small part of Cassay, and nearly all the Shyan territory. The extreme length of the kingdom is seven hundred and twenty miles, and the extreme breadth about four hundred.

The rest of Cassay is now independent; while Arracan and the Tenasserim provinces, embracing a territory of about forty thousand square miles, now belong to the British.

Innumerable fables, founded on a wild chronology, make up the Burman history of the origin of their nation; which they throw back several millions of years! The earliest probable date in this stupendous chronology is the epoch of Anjina, the grandfather of Gaudama, which corresponds to the year 691 B. C. In the sixty-eighth year of that epoch, or before Christ 623, Gaudama was born. From that period their tables seem worthy of regard, and are certainly kept with great appearance of accuracy. There is, however, nothing in them that demands a place here.

The seat of government can be traced back to Prome, which seems to have been founded in the year B. C. 443. About this time, the Boodhist religion is supposed to have been introduced. Prome continued to be the metropolis three hundred and ninety-five years, when the government was removed to Pa-ghan, where it

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continued nearly twelve centuries. During this period was established their common vulgar era, the commencement of which corresponds to A. D. 639.* About A. D. 1300. the government was removed to Panya, and soon afterward to Sa-gaing. Both these cities were destroyed by the Shyans in 1363, under their king Tho-ken-bwa, in revenge for his father's being given up to the Chinese, after having fled to the Burman court for protection.

About 1526, the Shyans from the region of Mogoung invaded Burmah, put the king to death, overran the country as far as Prome, and for nineteen years reigned at Ava over these acquisitions. The Burmans then recovered their old boundary. The dynasty at this time seems to have been Peguan.

About A. D. 1546, the more hardy natives of the highlands threw off allegiance to this dynasty, and established one of their own families on the throne. Pegu, however, was never regarded as a conquered province, but remained identified with the northern districts. Soon after this, the territory of the Shyans was conquered, and the kingdom began to assume a consequence it had never possessed before. It was, however, much less extensive than now. In 1567, the Burmans, aided by Laos or Shyan tributaries, conquered Siam, and held that country in subjection for thirty years. It afterwards regained its independence; but a deep-rooted enmity remained between the two nations, and war frequently recurred.

About the year 1740, the Peguans, gathering a strong faction in Prome and Martaban, raised the standard of revolution. For twelve years, a ferocious and obstinate civil war distressed the country. At length, being aided by the Portuguese, the Peguans pushed their conquests to the metropolis, which surrendered at discretion. Dweep-dee, the king, was made prisoner, and a southern king once more assumed the throne. But a year had scarcely elapsed, before Alompra, (more properly spelled *Aloung Pra*,) the courageous chief of Moke-so-bo,† gathering a few intrepid adherents, commenced a resistance which issued in a revolution. After some minor successes, his countrymen flocked to his standard, and marching to Ava, that city fell into his hands. Extraordinary courage, prudence, and wisdom, marked his movements; success every where followed; and, after a sanguinary war of several years, Peguan authority was once more subverted, and has never since been ascendant.

* April, 1838, was the commencement of their year 1200.

† A small village, twelve miles north of Ava, and the same distance back from the river.

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Alompra, of course, retained his preëminence, and took possession of the throne he had established. Proceeding in his successful career, he attacked Munipore or Cassay, and reduced to complete subjection the Shyans. With scarcely any cause, he attacked and conquered Tavoy, then an independent kingdom. The Tavoyers, however, instigated by Siam, who was jealous of her growing neighbor, revolted, and were aided by many Peguans and Siamese. Alompra soon crushed the rebellion, and advancing against Siam, invested Mergui by sea and land. It soon submitted, and with it the ancient city of Tenasserim.

After resting and refreshing his army at the latter place, and effectually reducing the entire province, he passed through the whole length of Siam, and invested its capital. This was on the point of yielding, which without doubt would have been followed by his annexing the whole country to his dominions, when he was seized with violent illness, and died in a few days, aged fifty years. The fact was concealed from the army, which broke up its camp in good order, and returned without much molestation. On arriving at Martaban, in his own dominions, then a great city, the sad disclosure was made, and the funeral rites took place. Siam has never recovered the province of Mergui.

Alompra was succeeded by his eldest son, Nam-do-gyee-pra, who made Sagaing again the capital, but reigned only four years. His death brought to the throne Shen-bu-yen, the next younger brother. He removed the capital again to Ava, and reigned twelve years with considerable eclat, though he was regarded as a profligate prince. He invaded and conquered Cassay, suppressed a revolt among the Shyans, and added to his Shyan dominions the region of Zemmai. In 1767, the Chinese, elated with their recent conquests in Bukharia, seemed resolved to annex Burmah to their already vast empire. An immense army crossed the frontier, and, after a few skirmishes, approached the capital; but after being reduced to extremity for want of provisions, they were routed in a pitched battle, and so many made prisoners that few escaped to report the disaster. A second army shared a similar fate, and the two countries have since lived in peace.

On application of the Shyans at Zandapori for aid against the Siamese, the Burman king sent a large army into Siam, which reduced the country to great straits, and again took Ayut'hia, the then capital. The Siamese give a horrid description of the conduct of the conquerors, though not unlike other histories of Eastern warfare. Plunder and slaves seem to have been the chief objects; and, in getting the former, every atrocity seems to

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have been committed. Shenbuyen prepared, in 1771, another expedition against Siam, which failed in consequence of disaffection in the army, a large part of which was raised in Martaban and Tavoy.

Shenbuyen died in 1776. He was succeeded by his son Shengu-za, who, after a reign of five years, was assassinated in a mutiny of his officers. These placed on the throne Moungmoung, sometimes called *Paon-go-za*,* from the place of his residence, son of Namdogyee. This man was almost an idiot; but, having been brought up by this faction, and being thoroughly under their influence, was deemed a fit tool for their ambitious projects. But he was too imbecile, and his party too discordant, to resist the aspiring energies of Men-der-a-gyee, fourth son of Alompra, who now claimed the throne of his father. Moungmoung was seized and imprisoned, and, on the eleventh day of his reign, was publicly drowned, in conformity to the Burman mode of executing members of the royal family. Forty of the late king's wives, with all their children, were placed in a separate building, and blown up with gunpowder. With many other cruelties he confirmed himself in the kingdom.

Menderagyee† was in the forty-fourth year of his age (A. D. 1782) when he found himself seated on the throne of his distinguished father. He soon detected several conspiracies — one by a general in the army, who was put to death; another, by a descendant of the former dynasty, was near proving successful. This last effort having originated at Panya, he put every soul of that city to death, destroying the houses and obliterating every trace of its existence. His reign lasted thirty-seven years, during which the country remained in a high state of prosperity. He founded the city of Umerapoora, six miles farther up the river, and transferred to it the seat of government. In 1783, he added Arracan to his already extensive dominions. In 1786, renewing the old feud with Siam, he contended for the provinces of Tavoy and Mergui, which had revolted under the patronage of the Siamese. This war continued till 1793, when he finally suc-

* It is exceedingly difficult to ascertain the private names of Burman sovereigns. It is considered presumptuous and indecorous in any subject to call the king by his youthful name. Indeed, most persons change the name in growing up. It was often inquired what my name was when a child, and great surprise exhibited to find that it remained unchanged.

† "Gyee" is the term for *Great*, and "Pra" is *Lord*, or an object of reverence. The expression *Great Lord* is thus a general term for royalty, like *Pharaoh*, or *Cesar*, but has been appropriated to this monarch.

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ceeded, and the provinces continued to be a part of Burmah till given up to the British at the close of the late war. The Siamese, however, several times made irruptions into these provinces, held them a few weeks, and retired with what spoil and captives they could carry away. In 1810, he fitted out a respectable armament to take Junk Ceylon from the Siamese, and for a time held possession. But the enemy soon mustered a formidable force, and compelled the Burmans to surrender. On this occasion, some of the chiefs were barbarously beheaded, and others carried to Bankok to work in chains, where Crawfurd saw some of them so employed in 1822.

This monarch seems at first to have been inclined to be religious, or at least to have suffered strong compunctions for the violent and murderous manner in which he came to the throne. In the second year of his reign, he built the costly temple called Aong-mye-lo-ka, at Sagaing, and gave it four hundred and forty slaves. He studied the Bedagat, consorted much with priests, built various religious structures, and commenced the stupendous pagoda at Mengoon, which, if finished, would equal in size some of the Egyptian pyramids. At length he knew so much of the books and the priests as to overthrow all his piety, and exasperate him against the whole system of popular religious belief. He built and gave gifts no more. The immense edifice at Mengoon was left unfinished on the pretext that the Brahminical astrologers predicted his death as soon as it should be completed — a decision obtained probably by himself. He proclaimed the priests to be utterly ignorant, idle, and luxurious, reprobated their fine houses, and finally issued an edict expelling them all from their sumptuous abodes, and requiring them to live according to their neglected rules, or return to labor. For a long time, there was scarcely a priest to be seen; but, falling into his dotage, and dying soon after, in his eighty-first year, things reverted to their former order, and they now are as numerous as ever.

The throne was ascended, in 1819, by Nun-sun, (literally, "he enjoys a palace,") grandson to Menderagyee. His father had long been heir apparent, and was eminently loved and revered by the people, but died before the throne became vacant. The king immediately adopted Nunsun as his successor, to the exclusion of his own sons. The kingdom had now become extensive and powerful, embracing not only Ava and Pegu, but Tavoy, Tenasserim, Arracan, and Munipore. Cachar, Assam, Jyntea, and part of Lao, were added by Nunsun.

He was married in early life to a daughter of his uncle, the

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Mekara prince; but one of his inferior wives, daughter of a comparatively humble officer, early acquired great ascendency over his mind, and, on his coming to the throne, was publicly crowned by his side. On the same day, the proper queen was sent out of the palace, and now lives in obscurity. His plans for securing the succession show that he was aware that even the late king's will would not secure him from powerful opposition. The king's death was kept secret for some days, and the interval employed to station a multitude of adherents in different parts of the city, to prevent any gatherings. On announcing the demise, the ceremony of burning was forthwith performed in the palace-yard, at which he appeared as king, with the queen by his side, under the white umbrella, and at once took upon himself all the functions of royalty. Several suspected princes were soon after executed, and many others deprived of all their estates. Some of the latter still live at Ava, subsisting by daily labor. The Mekara prince, his uncle, either became or feigned to be insane, and his papers showing no indications of his having interfered in politics, he was spared. He became rational two years afterward, and has since devoted himself to literature. My interview with this prince is mentioned page 102. Two years after his accession, the king resolved to restore the seat of government to Ava. To this he was induced partly from the great superiority of the latter location, partly from the devastation of a fire which burnt a great part of Umerapoora, with the principal public buildings, partly from a desire to erect a more splendid palace, and partly (perhaps not least) from the ill omen of a vulture lighting on the royal spire. The greater part of his time, for two years, was spent at Ava in temporary buildings, superintending in person the erection of a palace, twice the size of the old one, and other important buildings. During this period, many citizens, especially those who had been burnt out, and numbers of the court, settled in the new city, and the place became populous. On completing the palace, (February, 1824,) the king returned to Umerapoora, and, after brilliant parting festivities, came from thence, with great pomp and ceremony, attended by the various governors, Chobwaus, and highest officers. The procession, in which the white elephant, decorated with gold and gems, was conspicuous, displayed the glories of the kingdom, and great rejoicings pervaded all ranks. Umerapoora still retained a numerous population, which even at this time is supposed to equal that of Ava.

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It was but a few weeks after this festival that news arrived of a declaration of war by the East India Company, and that their troops were already in possession of Rangoon. Difficulties on the Chittagong frontiers had been increasing with that government for twenty-five years, in regard to numerous emigrants from Burmah, whose leaders were averse to the present government, and even laid some claims to the throne. They had been in the practice of making predatory incursions into Arracan, and retiring to the British side, where Burman troops were not allowed to follow. Some decisive measures of the emperor had recently ripened the quarrel, and the government of British India deemed it proper to proceed to open war.

The court of Ava learned the fall of Rangoon with surprise, but without alarm. So confident were they of capturing the entire British army that the only fear was that they might precipitately retire! Many of the ladies at court actually stipulated with the field-officers for a number of white slaves, and the army, collecting to proceed to Rangoon, manifested the most exuberant spirits.

There were three English gentlemen at Ava, who naturally fell under suspicion; especially when it was discovered that some of them had been apprized of the declaration of war. They were all imprisoned, and together with Messrs. Judson and Price, who were soon added to the number, experienced for many months the excessive hardships which are detailed in the Memoir of Mrs. Judson.

Calculating on friendly coöperation from the Peguans, who, it was thought, would embrace this opportunity to throw off the Burman yoke, and knowing that the best period for rapidly ascending the river is during the south-west monsoon, the British forces arrived May 10th, 1824, just the beginning of the rains. But the innumerable boats ordinarily found on the river had all disappeared, partly perhaps by order of the viceroy, and partly from fear. The boats of the transports were as nothing toward conveying an army, and it became necessary to halt in Rangoon. But even this was well nigh fatal to the army. The city had been so completely evacuated by the affrighted people, that not a soul was left but a few aged and helpless persons, who either could not fly, or had nothing to lose. There were, of course, no servants, no bazar, no provisions. Sick officers in vain offered five or six rupees for a single fowl, and the whole army was obliged to depend on ship stores. This, with the nature of the

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season, and the fatigue of frequent skirmishes, produced sickness among the troops, and some thousands were cut off before any advance was made. After the lapse of nearly a year, the army proceeded up the river, receiving but one serious check, and retired, June, 1825, into barracks at Prome for the hot season. On the third of November, hostilities recommenced. Melloon was stormed on the 19th of January, 1826, and Paghan on the 9th of February. On the 24th of February, a treaty of peace was formed at Yan-da-bo, and on the 8th of March, the army took boats for Rangoon.

By this treaty, the Burmans relinquished part of Martaban, and the whole of Arracan, Yeh, Tavoy, and Mergui; and agreed to pay the English 5,000,000 rupees toward defraying the expenses of the war. At the same time, Asam and Munipore were taken from them, and the latter declared independent, under British protection.

From that time, the kingdom has been rather advancing in civilization and prosperity. No longer at liberty to make war upon its neighbors, its frontier is quiet and secure. Acquainted better with foreigners, its pride is abated, and beneficial innovations are less resisted. The government, though unaltered in its model, is in some respects better administered, and commerce is increased.

The king is at this time subject to periods of insanity, and has little to do with public affairs. The chief power is in the hands of the Sallay-Men, or prince of Sallay, the queen's brother, generally called Men-Sa-gyee, or great prince. He is probably the richest man in the kingdom, Sallay being one of the most lucrative fiefs; in addition to which he receives the duties on the Chinese inland trade, beside large presents from office-seekers, and litigants in the Lotdau.

Several individuals are regarded as candidates for the crown on the demise of the present king. One of them is the Men-Sa-gyee above mentioned, who is a devoted Boodhist. He may prefer to espouse the cause of the present king's youngest brother, the Men-dong prince, who is married to his daughter. Another candidate is the Ser-a-wa prince, the king's brother, next in age, an accomplished and talented prince, remarkably free from prejudice for a Burman, and probably better acquainted with foreign countries than any other native. As he keeps a large number of war-boats and armed retainers, and has a considerable magazine of arms in his compound, it is generally believed that he aspires

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to the throne.* No other man in the empire is so qualified for that high station, so far as the foreigners at Ava are able to judge.

The proper heir apparent, only son of the present king, is popular with the common people, but has almost no power; the queen's brother holding his place in the Lotdau. Though permitted the insignia of his rank, he is kept studiously depressed, and seems destitute of either the means or the qualifications for making good his title.

* This prince did, in fact, become king, on the demise of his late majesty, in 1837.

New Pagoda at Ava.

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CHAPTER II.

Features of Country — Climate — Mountains — Minerals — Rivers — Soil — Productions — Agriculture — Animals — Birds — Fishes — Reptiles — Insects.

The general features of a country so extensive, are, of course, widely diversified. It may be said of it, as a whole, in the language of Dr. Francis Hamilton,* that "this country, in fertility, beauty, and grandeur of scenery, and in the variety, value, and elegance of its natural productions, is equalled by few on earth." He adds, "It is occupied by a people of great activity and acuteness, possessed of many qualities agreeable to strangers."

The upper country is mountainous throughout; the highest ranges being to the north and north-east of the capital. The scenery of these elevated regions is beautiful, and the climate highly salubrious. Extensive forests, comprising a great variety of excellent timber, cover the heights; while the valleys are jungle,† cultivated in many places, and abounding in fruit-trees. The coasts and water-courses are eminently fertile, and contain the chief part of the population. By far the largest portion of the country is uninhabited.

The extensive Delta of the Irrawaddy is for the most part scarcely above high tides, and evidently alluvial. Much of it is overflowed during the annual rise of the river. Rocks are not found, except a cellular orange-colored iron ore, which occurs on the gentle swells. There are a few hills composed of the iron ore above named, breccia, calcareous sandstone, blue limestone, and quartz. In the lower part of the course of the Salwen and Dagaing, some of the low mountains are almost entirely quartz. Some hills, rising abruptly from the levels, are blue limestone, of the very best quality. In most of these are caves, remarkable not only for their natural grandeur, but for the religious veneration with which they have been regarded, and the multitude of

* Edinburgh Phil. Journal, vol. ii. p. 99.

† The difference between a jungle and a forest ought to be understood by every reader of Oriental travels. A forest is the same as with us — land covered with large trees, growing thickly together, and almost uninhabited. A jungle is exactly what is called, in Scripture, a wilderness; that is, a region of many trees, but scattered, with much undergrowth, and often thickly inhabited, though generally somewhat sparsely. The open spaces very generally bear a tall, coarse grass, resembling that of our prairies, which, when near villages, is annually burnt over, to improve the pasture.

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mouldering idols which they contain. An account of some of them is given in page 61. The great ranges of mountains, both on the sea-shore and inland, are chiefly granite and mica-slate.

The climate of Burmah differs greatly in the higher and lower districts, but is every where salubrious to natives, where the jungle is cleared. Ample proof of this is visible in their robust appearance and muscular power. Foreigners find most parts of the sea-coast salubrious, to a degree not found in most other parts of India.

In the maritime part of the country, there are two seasons — the dry and the rainy. The latter begins with great uniformity, about the tenth of May, with showers, which gradually grow more frequent, for four or five weeks. It afterward rains almost daily till the middle of September, and occasional showers descend for a month longer. From one hundred and fifty to two hundred inches of water fall during this period. This quantity is truly astonishing, as in the moist western counties of England, it is but sixty inches in a year. It seldom rains all day, so that exercise, and out-door business, may be continued, though at times it rains almost incessantly for several days. As the sun shines out hot almost daily, vegetation proceeds with amazing rapidity; and every wall or building not coated smoothly with plaster, becomes in a few seasons covered with grass and weeds. This is the only period when any part of the country becomes unhealthy to foreigners, and even then, the courses of great rivers, and parts extensively cleared, remain salubrious. On the subsiding of the rains, the air is cool, the country verdant, fruits innumerable, and every thing in nature gives delight. The thermometer ranges about 60° at sunrise, but rises 12° or 15° in the middle of the day. In March, it begins to grow warm; but the steady fanning of the north-east monsoon makes it always pleasant, when out-door exertion is not required. In April, the heat increases, and becomes for two or three weeks oppressive; but the first dashes of rain bring relief.

Between tide-water and the mountain regions at the north and east, there may be said to be three seasons — the cool, the hot, and the rainy. The cool season begins about the same time as in the lower provinces, and continues till the last of February, making about four months. The thermometer now descends to about 40°, at the lowest. This temperature is only just before morning. In the middle of the day, it is seldom colder than 60°. The greatest heat is far less than on the Madras coast; averaging, in the hottest weather, from 85 to 90°, but rising sometimes much higher.

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In the most elevated districts, there are severe winters; but of those sections no precise accounts have been received.

Much of Burmah is decidedly mountainous, particularly to the north and east of Ava; but few of the ranges have names, at least not in our language. The natives seem to designate particular heights, but not entire ranges; and Europeans have not explored these parts of the country. The barrier which divides Burmah from Arracan, called in maps A-nou-pec-too-miou, is lofty and well defined. The coast near Tavoy, and the islands adjacent, are mountainous. But at present, nothing instructive can be said as to this feature of the kingdom.

The mineral riches of the country, though known to be considerable, have been but scantily developed. Gold is obtained from mines in Bamoo, towards the Chinese frontier, and is found also, in the shape of dust, in the head waters of all the principal streams. It is not obtained in large quantities, probably only from want of enterprise and capital; and a considerable amount is annually received over land from China. Nearly the whole is used in gilding sacred edifices: the rest goes into jewels, or is used to gild the utensils of the great. As currency, it is scarcely ever used; and then only in ingots.

The principal, if not the only silver-mines, are in Lao, about twelve days' journey from Bamoo, where they are wrought by Chinese. The estimated produce is about 500,000 dollars per annum. About a thousand miners are employed. The contractors pay government a fixed rent, amounting to about 25,000 dollars per annum.

Emeralds are not found in the country, and the diamonds are small; but rubies, reputed to be the finest in the world, are obtained in considerable quantities, particularly about five or six days' journey from Ava, in an east-south-east direction, near the villages of Mo-gout and Kyat-pyan. I saw one, for which four pounds of pure gold were demanded. The king has some which are said to weigh from one hundred and twenty to one hundred and fifty grains. Sapphires are very abundant, and often of surprising size. Some have been obtained, weighing from three thousand to nearly four thousand grains. All over a certain size being claimed by the crown, very large ones are almost always broken by the finders. Jasper, amethyst, chrysolite, loadstone, noble serpentine, and amber, are also found; the two latter in almost unlimited quantity. Noble serpentine is obtained chiefly near Mogoung, where, at particular seasons of the year, about a thousand men, Burmans, Laos, Sinkphoos, and

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Chinese Shyans, are employed in quarrying or mining it out. Captain Hannay saw boats laden with it, of which some masses required three men to lift them. From four hundred to six hundred traders from China annually resort to the mines to purchase serpentine. The majority of these are from Santa, but most of the wealthier ones come by Bamoo. The principal amber mines are in and round the Hu-kong valley, on the Asam frontier. It is very abundant; but the natives, having neither spade nor pickaxe, and using chiefly a sort of spear made of a cane, burnt at the sharpened end, they accomplish very little. Most of it is carried at once to China.

Iron ore is found in large quantities, from which the natives make sufficient iron for the consumption of the country; but, probably from the imperfect mode of smelting, it loses thirty or forty per cent. in the forge. The principal supply is furnished from the great mountain of Poupa, a few days' journey east of Ava, about latitude 21° 20′.

Tin is plenty in the Tavoy province, and perhaps elsewhere, and has been occasionally got out in considerable quantity; but at present little is done. Resort has been had, almost exclusively, to the gravel and sand of water-courses; and there is little doubt but that a proper examination of the hills would show the existence of extensive beds of ore.

Lead is abundant, but is chiefly got out by the Shyans, and brought down for barter. It contains always a little silver, about three fourths of a rupee in thirty-five or forty pounds.

Nitre is found in considerable quantities, incrusted on the surface of the earth, in several places among the hills north of Ava. Probably, through imperfect management, the quantity obtained is not sufficient to prevent the importation of a considerable amount from Bengal, for the manufacture of gunpowder. Natron is obtained in the same districts, and is used for soap. Its price is only eight or nine dollars per ton, but it is by no means pure.

Salt exists, in several places, in the upper country. From eight to twenty miles north of Sagaing, are many places resembling our great "licks" in the western country, and some small saline lakes. Large quantities of salt are made by leaching the earth, very much as we do ashes, and boiling down the water. On the head waters of the Kyendween, a large quantity is made from springs and wells, the waters of which yield the large proportion of one twentieth of their weight in salt.

Sulphur and arsenic are obtained in abundance. The latter

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is for sale in all the bazars in its crude state; but for what it is used, except a little for medicine, I did not learn.

Petroleum is obtained in great quantities at Yaynan-gyoung, on the Irrawaddy, above Prome; and the supply might be largely increased, if there should be a demand. The wells are two miles back from the river, thickly scattered over a region of several miles in extent, remarkable for its barren aspect,* each producing a daily average of one hundred and fifty gallons of oil, which sells on the spot for three ticals per hundred viss, or about forty cents per cwt. The gross annual produce is about eighty millions of pounds; it is carried to every part of the kingdom accessible by water, and is used for lights, paying boats, and various other purposes. It has the valuable quality of securing wood from the attacks of insects. A boat's bottom, kept properly in order with it, is about as safe as if coppered. It is thought to be a defence even from white ants.

At Sagaing, and some other places north of it, are quarries of marble, some of which is very fine. It is a primitive limestone, of snowy whiteness, semi-translucent, free from all cracks, and capable of the highest polish. The almost exclusive use made of it, is in the manufacture of images of Gaudama, and other sacred objects. This employs constantly a large number of persons. Similar marble, but of inferior quality, is found in various other places, and is largely used for lime. It is apt to contain hornblend and mica, with occasional crystals of feldspar, and to be found in connection with pure mica-slate. Limestone prevails along the whole river. Near the statuary marble quarries, it is blue, of the finest quality; between that place and Paghan, it is dark, bituminous, and slaty; lower down, near Prome, it is coarse-grained and sandy. Graywacke is also found, in numerous places, from Ava to Rangoon. Steatite is very abundant, and in various parts of the kingdom. Pearls, of good quality, are often picked up on the coast of Mergui and its islands. They are not, however, fished for, and only such are obtained, as are found in shells driven ashore or lying above low-water mark. The pearls are small, but of regular form and good color.

Petrifactions of wood, bones, and even leaves, are common on the banks of the Irrawaddy. So far as yet known, they are most numerous in the region of Yaynan-gyoung. Crawfurd transmitted to England several chests of these. The bones proved to be of the mastodon, rhinoceros, hippopotamus, tapir, hog, ox, deer, antelope, gavial, alligator, emys, and tryonix.

* See Journal, page 91.

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Of the mastodon, there are, evidently, two species, and both these entirely new, making eight known species of this extinct genus. I picked up as many as I could transport, and forwarded them to the Boston Society of Natural History. They comprise fossil bones, and wood, and calcareous concretions without any organic nucleus, and resembling the tuberous roots of vegetables.* The natives, as might be supposed, attribute these petrifactions to the waters of the Irrawaddy; but this must be erroneous. The specimens are washed out of the banks by the encroachment of the river, and are found in beds of sand and gravel, thirty or forty feet above the highest floods. The matrix adhering to many of the bones, seems to be quartz and jasper pebbles, united by carbonate of lime, and sometimes hydrate of iron. Logs of wood, which have evidently lain long in the river, are not changed. Bones are not found of the elephant or tiger, both of which are now abundant in the country, but of the mammoth, which has been extinct for ages, and of the rhinoceros, hippopotamus, tapir, and gavial, which are no longer inhabitants of Burmah. All these reasons conspire to assign these fossils to an antediluvian epoch. Some of the vegetable fossils are impregnated with carbonate of lime, but most of them are silicified in the most beautiful manner, showing perfectly the fibres of the plant. The bones are in admirable preservation, owing probably to their being highly impregnated with hydrate of iron.

Coal of excellent quality, both anthracite and bituminous, has been discovered in various places, but has not been brought into use.

The principal river in the empire, and indeed in all Farther India, is the Irrawaddy, which rises in the Namean Mountains, a range south of the Himmalaya, but belonging to that great chain. After a course of twelve hundred miles, it falls into the Bay of Bengal, by several mouths, near Cape Nigrais. Most of these mouths are navigable for large craft; those of Bassein and Rangoon, for vessels drawing five fathoms. It may be ascended as far as Ava, at all seasons, by vessels of two hundred tons; and in the rains they may proceed to Mogoung River, a distance of about eight hundred sailing miles from the sea. Above this point, in the dry season, it winds along a very tortuous channel, at the rate of two miles an hour; but in its inundations, from June to September, it rises high, flows rapidly

* Similar concretions, often mistaken for petrifactions and stalactites, are found in Austria, Sardinia, England, and elsewhere.

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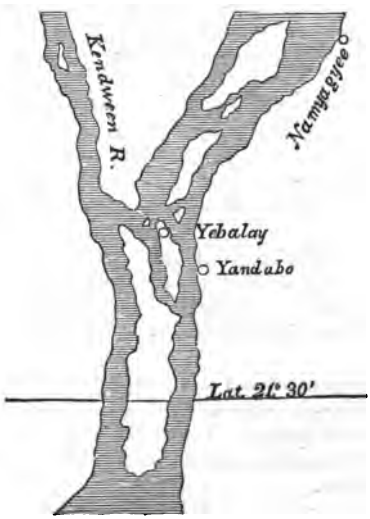
among small islands, and presents a comparatively straight course, having a breadth of about a mile at Bamoo, and, in some places below Ava, from four to six. At Ava, the rise is about thirty-three feet. At this time, boats ascend most easily, impelled by the south-west monsoon. It is not confined to an annual freshet, but, during the monsoon, rises and falls three or four times. On its banks, between Ava and Rangoon, are numerous villages and cities, some of them very large. Large villages and towns are also established a little back from the river, by which the inhabitants avoid many exactions of boat-service, both in peace and war.

The Salwen, or Martaban River, rises among the same ranges which originate the Irrawaddy, the Burampooter, the Meinam, and the great Camboja rivers. In the first part of its course, it is called Louk-chang by the Chinese. It has a course of several hundred miles, and disembogues by two mouths, one at the north of Balu Island, and the other at the south. The northern channel, though very wide, is navigable only for small boats.



Junction of the Kyendween with the Irrawaddy.
Scale of 12 miles to an inch.

The Kyendween rises near the sources of the Irrawaddy, and, after watering the Kubo valley, and passing through some of the best and most populous parts of Burmah, enters the Irrawaddy about fifty miles below Ava. As the junction of this important river has been regularly surveyed by Lieutenant Wilcox, I give a map of that section of the Irrawaddy reduced from his.

The Setang River makes, at its mouth, an imposing appearance upon the map, being several miles wide, but is nearly useless for all purposes of internal communication. At low water there is no continuous channel deeper than four feet, but various spots give a depth of from ten to fifteen

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feet. The tide, compressed by the funnel form of the shores, and collecting the whole force of the flood from a great distance in the bay, acquires fearful velocity. Except at the lowest neaps, there is a "bore" on the setting in of the flood, which subjects small vessels to the most imminent danger. Some years ago, a surveying vessel from Maulmain reported that it had set her in a westerly direction at the rate of twelve miles an hour!

The Myet-nga, or Little River, enters the Irrawaddy on the north side of the city of Ava, and is navigable for large boats to a very considerable distance.

The Mogoung River empties into the Irrawaddy in lat. 24° 57', and is boatable for a hundred miles.

There are some other rivers in the empire, nearly as important; and some fine lakes, but the only good harbors now left to Burmah, are those of Rangoon and Bassein.

The soil of the maritime portions of Burmah is perhaps unsurpassed in fertility. The inconsiderable fraction which is cultivated, though after a most imperfect manner, yields not only abundance of rice for the inhabitants, but a great amount for exportation to the upper provinces. The paddy-fields yield generally from eighty to one hundred fold, and in some cases, twice that amount.

Farther inland, the country becomes undulating, but is scarcely less fertile, though for the most part a mere jungle. The region still farther east and north is mountainous, and bears the usual characteristics of such districts.

There are said to be several deserts of considerable size, but they have never been explored.

In this favored country are found nearly all the valuable trees of Farther India; but while the people are thus supplied with a profusion of valuable timber, they are far below their neighbors in the case of fruit-trees, and have them generally of an inferior quality.

The following list is by no means offered as a perfect catalogue of Burman fruits and timbers. It is intended to show the resources of the country in these matters. The information was chiefly picked up on the way-side from natives, sometimes with the plant in sight, but oftener not.

The scientific names have been given, when known, in order that those who choose may identify the plant.

The Da-nyan, or Durean, (*durio zebethinus*,) flourishes in the provinces of Tavoy and Mergui, but not elsewhere in the empire. The tree is nearly as large as the jack, and the fruit greatly re-

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sembles it, but is smaller, scarcely attaining the size of a man's head. It is esteemed by the natives the most delicious fruit in India. Europeans are not fond of it until after repeated trials. Those who persist, always unite with the natives in their preference. It contains ten or twelve seeds, as large as pigeons' eggs, which, when roasted, are not inferior to chestnuts. It is the most costly fruit in India, and is never found propagating itself in a wild state. The tree is high and spreading, lives a hundred years, and produces about two hundred dureans in a year.

Jack-Tree and Fruit.

The Bun-ya, Pien-nai, or Jack, (*artocarpus integrifolia,*) is thought not to be indigenous, but thrives well in all the lower provinces. Its name seems to indicate the peninsula of Hindustan as its proper country, and it certainly is very common there. In the Teloogoo language, it is called *Jaka.* It attains to the height of eighty or one hundred feet. Branches, thick, alternate, and spreading; leaves, very dark green. The full-grown fruit weighs from thirty to fifty pounds, growing not from the twigs, but, in young trees, from the thick branches, afterward from the top of the trunk, and, when very aged, from the roots. It is covered with a very thick, rough, green skin, and is full of white stones, the size of a pullet's egg. Few persons are fond of it at first, but by repeated trials soon become so. I found it very indigestible. There are two kinds, which, however, do not greatly differ. The timber is very valuable, and used for musical instruments, cabinet ware, and ornamental work.

The Managoot, or Mangosteen, (*garcinia mangostana,*) grows in Mergui province, but is not common. The tree is low, about the size and shape of an apple-tree; leaves, dark green. It is raised from the seed, and bears the seventh year. Some trees yield annually from a thousand to two thousand mangosteens. The fruit is generally deemed by foreigners the finest in India, and indeed in all the world. Foreigners are fond of it from the first. It resembles the black walnut in size, and the pomegranate in its

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exterior. A hull like that of the black walnut is to be removed, and the fruit appears white, pulpy, grapelike, about the size of a small plum, and having one or two very small stones. Its taste is mildly acid, and extremely delicate and luscious, without a tendency to cloy the appetite; and almost any quantity may be eaten, by most persons, without danger. It seems to have been introduced from the Indian Archipelago, and is far from attaining in the hands of the Tavoyers the perfection it there possesses.

Mango.

The Tharrat, or Thayet, or Mango, (*mangifera indica,*) called by Tavoyers *Thurrapee,* is one of the largest fruit-trees in the world, reaching a height of one hundred feet or more, and a circumference of twelve or fourteen, sometimes even of twenty-five. Branches, thick, spreading; leaves, long, narrow, smooth, shining; flowers, small, white. The fruit is delicious, about four inches long, and two wide; thin, smooth, greenish skin, and very large, hairy stone. There are as many kinds as there are of apples, and differing about as much from each other. The timber is excellent, and is used for masts, pestles, mortars, &c.

The Thimbau, Papaya, or Papau, (*carica papaja,*) grows to the height of fifteen to thirty feet, without branches or leaves, except at the top, where the fruit grows close to the stem. Leaves, twenty to thirty inches long. Fruit is of a green color, and closely resembles a small muskmelon, with round black seeds, which, when very young, have the taste of capers. It seems to have been introduced by the Portuguese. It comes rapidly to maturity in any soil, bears fruit all the year, and is exceedingly prolific. It is inferior in flavor to our muskmelons. There are several kinds, all highly prized. The sap of this tree is a most deadly poison, taken inwardly. The French doctors use it as a medicine. When exposed to the air, it resembles salt.

The Ong, or Coco-nut, (*cocos nucifera,*) resembles other palms, especially the palmyra or toddy-tree: the leaves are longer. The fruit is too well known to need description. The envelope or husk furnishes a large part of the cordage, called *coya* or *coir,* which is not surpassed in excellence by any other, though little is made in Burmah. From the nut, an oil of good quality is obtained in large quantities, used both in cooking and for light. The top of the tree is tapped for toddy by cutting off the end of the stem which bears the blossom. It is generally made into

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sugar, or some is drank fresh. In other countries, arrack is distilled from this species of toddy.

The tree is scarce, particularly in the upper provinces, and almost entirely wanting in Arracan; so that large quantities are imported from the Nicobar Islands, and elsewhere, which are chiefly used in making curry. For this purpose the whole fruit is scraped, and the juice squeezed out. The pulp is thrown away.

The Coco-nut tree delights in a sandy soil, and at the same time requires to be much watered. Hence they are generally found by rivers, or on the sea-coast. The Palmyra, on the contrary, grows every where.

The Plantain-Tree.

The Nep-yau, or Plantain, (*musa paradisiaca,*) is one of the most valuable gifts of Providence to a great part of the globe, growing wherever the mean temperature exceeds 65°. The stalk seldom exceeds seven or eight inches in diameter, and twenty feet in height, bears but one bunch of fruit, and dies. The stem is cut close to the ground, and from the same root, however, the tree is renewed many years. The leaves, when young, are the most beautiful in India, expanding, with a smooth surface, and vivid green, to six feet in length, and two or more in breadth, but, soon after attaining full size, the edges become torn by the wind. The flower is very large, purple, and shaped like an ear of Indian corn. At the root of the outer leaf, a double row of the fruit comes out half round the stalk or cob. The stem then elongates a few inches, and another leaf is deflected, revealing another double row. Thus the stem grows on, leaving a leaf of the flower and a bunch of the fruit every few inches, till there come to be twenty-five or thirty bunches, containing about one hundred and fifty or one hundred and eighty plantains, and weighing from sixty to eighty pounds. The weight bends over the end of the stem, and when ripe it hangs within reach. Like other palms, it has no branches.

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Humboldt calculates that thirty-three pounds of wheat, and ninety-nine pounds of potatoes, require the same surface of ground, that will produce four thousand pounds of ripe plantains, which is to potatoes as forty-four to one, and to wheat as one hundred and thirty-three to one. What a mercy is such a tree, in a country where hard labor is oppressive by reason of heat! There are as many varieties of this fruit in Burmah as there are of the apple with us; some preferred for cooking, others for eating in a raw state; some sorts grow wild, but in general it is exclusively the result of culture.

The small-fruited Plantain, or Banana, (*musa sapientum,*) is common in the southern districts, but is not much cultivated. It is found wild, and in that state has seeds, which the cultivated plantains never have.

The Coon-the, or Betel, (*areca catechu,*) another species of palm, grows both wild and cultivated, attaining the height of thirty to fifty feet, but seldom so thick as a man's thigh; without limbs or leaves, except at the top. Bark, smooth, ash-colored, and marked with parallel rings. The fruit is the size of a nutmeg, and resembling it in structure.

Near it is generally seen growing the Pung, or Betel Vine, (*piper betele,*) a slender annual, whose leaf, touched with a little lime, is the universal accompaniment to the areca-nut and cutch for chewing. It is cultivated on a trellis, like the grape.

It would be tedious to describe all the other palms, which are exceeding numerous, different species being applied to different uses, but all of them of primary importance. One of the most widely disseminated is the *cocos nypa.* From this is obtained the best leaves for thatching, called by Burmans *denee,* and by Europeans *atap,* from the Malay word for thatch, and by them specifically given to this plant as furnishing the best. It yields abundance of toddy and sugar.

The Magee, or Tamarind, (*tamarindus Indicus,*) is not found upon tide waters, but is very abundant throughout the upper provinces. It becomes ninety or one hundred feet high, and twelve or fifteen in circumference, and, like the mango, is planted not less for shade than fruit. The branches extend widely, with a dense foliage of bright green composite leaves, very much like those of the sensitive plant. The flowers are in clusters, of a beautiful yellow, veined with red. The fruit hangs like beans. The pods are longer, darker, and richer than the tamarind of the West Indies, and are preserved without the addition of sirup. The timber is like ebony, very strong, and used for mallets, by coolies

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for bearing-poles, &c. The young leaves, as well as the fruit, are used in curry.

The Toung-pien-nai, or Mountain Jack, grows like the jack, but the fruit never exceeds the size of a goose egg, and has the taste of a tart cherry.

The Mayan, or Marian, (*mangifera oppositifolia,*) grows wild in most parts of the country. It is a lofty, spreading tree. Fruit, yellow; the size of a plumb. There are several varieties, of which some are sweet and others sour. It is an excellent fruit, but does not grow in the upper provinces.

The Sabu-tha-bey is one of the largest of trees. Fruit, size of a small peach, red, very many seeds, hanging in clusters from the trunk.

The Palmyra (*borassus*) grows every where, but abounds chiefly in the upper provinces, especially near Ava. There are several varieties. It issues from the ground the full thickness it is ever to be — about three to four feet diameter, and gains a few inches in height every year, throwing out no branches, and bearing leaves only at the summit. It reaches the height of about forty feet; and sometimes, but rarely, fifty-five or sixty feet. The leaves are of great size, standing out from a stem like the fingers of an extended hand. From this species of palm, the leaves for writing are prepared. The tree comes to maturity in about thirty years, but often takes forty. The male trees afford juice or *toddy* three months in the year, the female seven or eight, each giving daily from one to three gallons, which is gathered by cutting off a shoot which would bear fruit, and suspending a pot or a bamboo to the end. Most of this is made into molasses, or jaggery. Some of it is drank fresh from the tree, when it resembles new cider. By standing a few hours, it ferments rapidly, and in that state is considerably intoxicating. It is, I believe, never distilled. The fruit is black, oval, shiny, two inches in diameter, and used after cooking in a great variety of ways. The stone of the fruit is a third of its bulk, and is buried in the ground for the sake of the large sprout it produces, which is prized as an esculent. Every part of the tree is made useful. The sap is boiled down as we do that of the maple, and yields the tolerable sugar called *jaggery*, in commerce. Large quantities of this are made.

The May-u-ah is the size of an apple-tree. Fruit, excellent, size of a plumb, purple color; sweet, small seeds. It is said to grow in the celestial regions, and to be a favorite food of the Nats.

The Aw-zah, or Guava, (*psidium pomiferum,*) is abundant in

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some places, but is not extended over the whole country, and is certainly not indigenous. It grows to the height of twenty or thirty feet, with leaves of pale green, and beautiful, large, white blossoms. The fruit is about the size of a pear, and a little yellowish when ripe, full of hard seeds, the size of buck-shot. Foreigners generally despise it, as they do many other Indian fruits, which a few experiments would teach them to admire. There are several varieties.

The Custard-apple (*annona squamosa*, &c.) grows well if planted in proper places, but receives little care, and is not so common as its extreme deliciousness deserves. The fruit resembles a large pine bur not yet opened, or a pine-apple cheese, and is about the size of a large apple. The skin is thick, and the inside filled up with seeds mixed among a yellowish pulp, so closely resembling soft custard as to fully justify its name. Its Javanese name has the same allusion.

The Ta-lain-no is a vine which attains a diameter of eight or twelve inches. Fruit, yellow, pear-shaped, acid, with six or eight stones, size of an egg.

The Zee, or Crab-apple, a moderate-sized tree. Fruit, size of a large cherry, one large stone. Two kinds, sweet and sour. The timber is highly prized for its fine grain, toughness, and elasticity.

The Zim-byoon (*dillenia*) is of several kinds. They are large trees, but the timber is worthless. Fruit, size of a small plumb, sour, red.

The Ka-ling grows twenty or thirty feet high, generally wild. The fruit is the size of a child's marble, used more as medicine than food.

Cashew-Nut.

The Theho-tharet, or Ka-shoo, Cashew or Acajou, (*anarcardium occidentale*,) is a spreading tree, seldom more than fifteen or eighteen feet high. The fruit resembles a pear, but is rendered very remarkable by a crescent-shaped nut growing on the end. It is much prized by Burmans, though not by foreigners. The roasted nut is excellent.

The Kyet-mouk, or Cocks-comb, is a moderate-sized tree, found wild in most parts of the country. The fruit is red, sour, the color of a cock's comb, and has similar corrugations on the skin. It hangs in grape-like clusters.

The Zoung-yan is peculiar to the upper provinces. Fruit, size of a guava, pink, full of seed, smooth skin. Fruit, leaves, and root, are used as medicine. The tree is of good size, but useless as timber

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The La-moo is a small tree, like a willow, growing only near salt water, and generally in the very edge, twelve or fifteen inches in diameter. The blossom is very beautiful, a little like a thistle, very fragrant, pale-green, large, umbrella-shaped pistil, innumerable stamens, no corolla, but a thick calyx, which remains, and holds the fruit like a dish. Monkeys are fond of the fruit, and are often seen in the tree. The natives use it in curry. Timber useless.

The Na-uah is a very large tree, thorny. Fruit, deep red, size of a small plumb, skin very thin, full of hard, white, triangular seeds. Prized only by the natives.

The Than-lwen, or Olive, grows plentifully round Mergui, but not of very good quality, as it is entirely neglected.

The Lep-han grows every where in the upper provinces, and is one of the largest trees in the country, often ten and twelve feet in diameter. The ripe seeds are contained in pods, enveloped in a fine cotton, of which mattrasses are commonly made. Both blossoms and fruit are eaten, when young, chiefly in curry. Timber inferior.

The Ka-na-zoo, or Saul, or Soondry-tree, (*herieteria,*) is a much larger tree than in Bengal; chiefly found on the tide waters. Fruit hangs in loose bunches, size of grapes, very pleasant, one seed. Leaves, large, alternate, smooth, green on the upper side, and silvery-white beneath. Timber, hard, straight-grained, elastic, and durable; used for mill work, spokes, shafts, oars, &c. There are several species of this valuable tree.

The Theet-cha, or Chestnut, (*castanea martabanica,*) is abundant in the upper districts, but seems not known on the coast.

The Thit-to, (*sandoricum indicum,*) a very large tree. Fruit, size of an apple, with three seeds, yellow when ripe. Timber is used for most common purposes, but not much valued, being soft and of uneven grain.

The Lieng-maw, or Orange-tree, (*citrus,*) is found in several varieties, but growing wild, as do almost all Burman fruits, is generally of inferior quality. I believe the Burmans never graft or inoculate any fruit.

The Then-ba-yah, or Lime, (*citrus, medica, limetta,* &c.) has its several varieties, and is excellent.

The Lieng-maw, or Lemon, (*citrus limonum,* &c.) is also common and good. The name in Burman, it will be observed, is the same as for the orange, though the term *sweet* is often given to the latter as a distinction.

The Pumplenose, or Pomelow, called with us shattuch, or

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shaddock, (*citrus decumnana,*) is prized, but is rare in Burmah, though so abundant in most parts of the East.

The Kan is a shrub, three or four feet high, yielding a valued fruit which resembles a sweet grape.

The Go-nyen, a vine producing pods three or four feet long, containing ten or twelve beans, ten inches in circumference. These beans, well boiled, are sometimes used for food.

The Myouk Go-nyen, a smaller vine, bearing in its pod but one bean, the size of half a dollar. Monkeys are said to be very fond of it, but Burmans do not eat it.

The Soung-ya grows six or eight feet high. Fruit, the size of an apple, elongated, deeply fluted, brilliant yellow, contains ten seeds in five apartments. Chiefly used to acidify curry.

The Theet-kya-po, or Cinnamon, (*laurus cinnamomum,*) grows wild, at least in the Martaban province, but is not of good quality, doubtless for want of cultivation. A great variety of the laurus tribe is found beside this cinnamon.

The Shah-zoung (*aloe*) is in many varieties. Used both for medicine and chewing with the betel.

The Yay-yoh is a pretty large tree. Leaf, large, and very deep green. Fruit resembles a pine bur, with soft and tender covering to a solid mass of hard seeds, occupying six sevenths of the whole bulk. When green, it is cooked, and when ripe, eaten raw, as valued sauce to salt fish.

The Quah-lay, (*mucuna pruriens,*) a celebrated vermifuge, abounds every where in the jungle. In a tender state, the natives use it as food.

The Kyah (*nelumbium speciosum*) is a sort of lily, growing in the water; flower, very large, pink and white; fruit is as large as one's fist, forming an exact hemisphere, on the flat surface of which, about twenty-four seeds are imbedded, which, when ripe, are black and hard. Prized for eating. The flowers are a favorite offering at the pagoda.

Cherries and plums are common and good in the extreme north-west portions of the country; and in the extreme north-east the apple and peach flourish, but are little cultivated, if at all, and are of inferior quality.

Tobacco grows with vigor in most parts of the country: often large spaces are covered with the wild plant. The consumption is not great, as it is used only for smoking; and then the wrapper is formed from the leaf of the thennat-tree, and all the roots are used as well as the leaf. It is cultivated along the margins of water-courses, but in a slovenly way.

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Beside these, Burmah has a great variety of fruits, such as castor-bean, anise seed, capers, cardamom, capsicum, pine-apple, raspberry, whortleberry, tomato, &c. I have no means of enumerating the entire list. Visiting the bazar at Maulmain, about the close of the dry season, for the express purpose of counting what might be there exposed, I found more than thirty. This was not the most abundant season of fruits, but the contrary. I presume there are not less than one hundred and fifty or two hundred fruits in this favored country, beside numerous varieties of some of them.

As to the value of these numerous fruits, compared with those of our own country, testimony differs, as on other matters of taste. The Burman and Karen who visited America, deemed the best of our fruits very insipid. Americans at first admire few Burman fruits, but those who persist in eating even the most repulsive, soon become fond of them. The enjoyment of them, therefore, rests with one's self, as it does in regard to drinking the water of some mineral springs, or eating olives. In my own opinion, India has greatly the advantage of America and Europe, in her fruits, both in number and quality. The plantain itself may be considered an equivalent to almost the whole of our fruits. It may be had fresh every day in the year, and, in its numerous varieties, makes both a vegetable and a fruit, of which none are ever tired, and by partaking of which, none are ever injured.

Among their edible roots, they have ginger, cassia, licorice, arrow-root, yam, sweet potato, Irish potato, onions, garlic, asparagus, ground-nut, &c.

They also find in the woods, plains, and lakes, innumerable esculents, in the selection of which the very children become expert. Most of these are prepared in the form of curry, and eaten in small quantities, as condiments to their rice.

The principal grains will be mentioned when we come to speak of agriculture.

The country is scarcely less favored in valuable timber-trees, some of which have been already named as bearing useful fruit.

First to be named among these is the Kewn, or Teak, (*tectona grandis*,) which is here far more abundant than in any other part of India. It is probably, on the whole, the most valuable timber in the world, both for strength, fineness, and durability; and in this country especially so, for being always safe from white ants. It grows to an enormous size, attaining maturity in about eighty years. Wood, reddish, and susceptible of a very fine polish.

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It is one of the few tropical trees which sheds its leaves annually, and at once. It has this advantage over oak, that, while that has an acid which destroys iron, this has an essential oil which preserves it. Fruit, rough, brown, size of a cherry, worthless. There is also another species, the *tectona hamiltoniana*, much smaller.

Next to the teak, for timber, is the Thingan, (*hopia odorata* of Dr. Gardner,) very abundant, especially in the lower provinces. It is as tall as the teak, but less spreading. This, and the teak, make the best canoes. This is the tree which spreads its branches over the graves of Mrs. Judson and her infant. But that particular specimen is very aged, and decaying. It was called the *Hope*-tree, in honor of a distinguished gentleman of that name in England.

The Pee-mah (*lagerstromia?*) is a very large and useful tree, sometimes twelve or fifteen feet in circumference, preferred for some parts of ship-building to teak. Leaf, very small; fruit, like a lemon, and very sour; wood, reddish, hard, tough, and durable. From the bark constantly exudes a yellow gum, resembling gamboge.

Turra-fee (*calophylum*) is a large tree, timber excellent for most purposes; very different from

The Thur-ap-pa, or Tirbre, (*quercus amherstania* of Wallich,) is a noble tree, used for all purposes as timber in the lower provinces.

The Pipal, often called *Bannian*, (*ficus religiosa*,) is the sacred tree of the Burmans. Under it Gaudama is said to have become a Boodh. It is common in every part of the country. The branches do not descend and take root like the genuine bannian. It is a very noble tree, and bears a fruit the size of a grape, of which birds are fond, but which is not eaten by man. One of these grows over the brick baptistery, in the mission compound at Maulmain, extending its branches also over the street. On its young and flourishing branches the Burmans sometimes hang lighted lamps as a deed of merit.

The Nyoung-bawdee (*ficus bengalensis*) is the genuine bannian. Roots descend from every part of the stem, and many of the branches, which, on reaching the earth, become themselves trees. Those which descend along the trunk, give it the appearance of being enveloped in brawny vines, and afford a shelter, by the crevices they make, to numerous insects and reptiles, while under the wide shelter of the foliage, man and beast may repose. It is a favorite resort of monkeys, who eat both the leaves and the fruit. The leaves are dark, large, smooth, glossy. Its venerated character prevents its use as a timber, in which respect it

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would, however, not be very valuable. The tree is uncommon in Burmah, but some fine specimens are found at Mergui.

The Tay, or Ebony, (*diospyrus ebenum,*) is plenty in the upper provinces, growing generally in the neighborhood of teak. Leaf, very small. Toward the close of the dry season, the leaves are annually shed, like those of the teak, at a particular season, which distinguishes it prominently, in a country where almost every tree is evergreen. Little use is made of the timber. The specimens brought to me were black, and of fine grain, but inferior to that used by our cabinet-makers.

The Teng-yet, or Ten-yet, Sapan-wood, (*cæsalpinia sappan,*) grows abundantly in the province of Mergui, and adjacent parts of Siam, in several parts of the Shyan territory, and among the mountainous regions of Munipore. The full-grown tree is seldom higher than from fourteen to sixteen feet; thorny, bearing a large yellow flower in the month of August; leaves, small and of a dark green. It belongs to the same order of plants with *Brazil-wood*, and has been sometimes so called. It makes a rich red dye, and is exported for that purpose. The name is derived from the Malays, who call it *sapang*.

The Shah, or Cutch-tree, (*mimosa catechu,*) is indigenous, rising sometimes to the height of forty feet. Timber, tough and durable, much used for ploughs, &c. From this tree is made the catechu, cutch, or terra japonica, chewed generally with the betel-nut.* The wood is hewed into chips, boiled, and the liquor inspissated till it becomes thick enough to spread on a mat, when the drying is completed in the sun. It dissolves completely in water, is slightly bitter, highly astringent, and contains fifty-five parts in a hundred of tannin. Burmans make two kinds, the red and the black; both from the same tree. The red is preferred in Bengal, and the black in China. It is chiefly made in the neighborhood of Prome, though the tree is found in all parts of the country.

The Silk Cotton-tree (*bombax ceiba*) adorns many parts of the country, and is one of the largest trees. Its beautiful and soft flos is used for pillows, and thin mattrasses by the natives; but whether the wood is valuable I did not learn.

The Par-o-wah is a stately tree, a foot in diameter. Timber, very hard and tough, and of a yellow color. It is somewhat

* The same article is produced in Malaya, from the plant called *uncaria gambir*, and in Egypt and Arabia from the *acacia*. It has lately been exported from Singapore to England, in large quantities, for tanning.

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scarce, and of but little account, as the Burmans have no tools with which to work such a wood to advantage.

The Thub-byu (*ficus*) is a large tree, five feet or more in circumference; pretty good timber. The fruit, about the size of a goose-egg, grows in a tuft of leaves, like a cabbage; used to acidify curry. From it is obtained a glutinous oil, which dries rapidly, and makes a good varnish.

The En, or Ain, (*dipterocarpus grandiflora,*) grows tall and slender, to a prodigious height, throwing out branches only toward the summit. It yields a valuable resin, used in torches, and for paying boats. The timber is excellent, and is used for masts, bridges, and long reaches.

The Kun-nyin-ben, (*dipterocarpus,*) and the Kun-nyin-se, are two trees of the same kind, one bearing a white fruit, and the other red. Both are very large trees, and excellent for planks, boats, &c. The boiled sap is a very beautiful varnish. Torches are often dipped in it, to increase their brilliance, and sometimes made of it, mixed with sawdust. The varnish at Rangoon costs, at retail, four annas a viss, or about twelve and a half cents for four pounds.

The Theet-say (*melanorrhœa usitata*) is the tree from which the celebrated black Burman varnish is made, and which, when properly prepared, is superior to copal. It seems to have been first known to the English by its Munipore name, *Kay-oo*, or *Khue.*

The Tah-noung is a most beautiful, though rather small tree. Leaves, very small, composite, lively green, rising from the base of a double thorn.

The Tau-ma-gyee (*elæocarpus*) is generally very large. Grain, clear and straight; timber, highly prized.

The Yu-ma-nay, (*euphorbia.*) Large and valuable tree. Wood, soft and light, but very tough; and is used for turned wooden ware, and light domestic articles.

The Tan-the-ah, (*hopea floribunda* of Wallich.) Very large, somewhat abundant, and a useful timber.

The Thud-dote, a very large tree, but not prized for timber. Fuel, good; fruit used a little; leaves used to rub furniture, and the body.

The Thub-bœ (*mimusops*) is a large tree, valued in ship-building. Fruit, size of a grape, containing one large seed. There is also another species, (*m. elengi,*) which is called in Bengal *Bocool.*

The Pa-douk, or Mahogany, (*swietenia mahogoni,*) is plenty in the upper provinces, especially round Ava; found occasionally

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in Pegu. It grows very large, and is mostly of the branched or knotty kind. Little used, except for their great horizontal rockets.

The Tænyo, or Pine, of several varieties, is abundant in the dry and hilly districts, reaching a good size, often fifty feet without a limb. One or two species are found in the Tenasserim provinces, but not frequently. It is neglected as timber because of its softness and exposure to ants. Some turpentine is manufactured from it. Pieces of it are every year washed down the Irrawaddy. As all India now depends on European and American spars, which often sell at most exorbitant prices, it is probable that Burmah will one day be enriched by the export of its fir timber.

The Toung-sa-ga (*myristica*) is a very large tree.

Of Oak, eight or ten species are found in different parts of the upper country, some of them stately trees; but the abundance of teak and of thingan prevents its general use.

Cedar is common and of a gigantic size on the lofty summits of the mountain ranges on the Munipore frontier. In the same regions, the Ash is abundant, and of the best quality.

Lancewood is common, at least in the southern provinces. It grows fifteen or twenty feet high, very straight; bark, gray; wood, light yellow.

The Me-yah (*grewia?*) is a middling-sized tree, of pretty good timber. Fruit resembles the whortleberry; two seeds in each. It is eaten sometimes, but is not prized.

The Ne-pe-say-gyee attains a diameter of six or eight inches. In the manufacturing towns on the Irrawaddy, perhaps elsewhere, it is very much used to dye a fine red color; and might probably be exported for this purpose with great advantage.

The Thep-on is a large tree; is excellent for fuel, but not greatly valued as timber. The leaves and fruit are used in curry.

The Mai-kai (*marrya*) is not a large tree, but is highly esteemed for handles to spears, knives, &c. The grain is like box-wood, but tough and elastic. Found only in the lower provinces.

The Kun-ne-an (*myristica*) is a very large tree, found in the lower provinces, on high ground, and therefore probably common in the upper. Considered one of the best of timbers in the kingdom for canoes, oars, houses, and most other purposes.

The Kee (*syndesmis tavoyana* of Wallich) is a large tree, making good timber, but not much used as such. There are at least two kinds, one being a white wood, and the other red. The root chopped up, dried, and ground to powder, is a favorite medicine, and is also rubbed over the body, for cutaneous diseases. The bark, chopped fine, and thrown into the water where there

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are fish, produces the same intoxicating effects upon them as does the *cocculus indicus*.

The Than-ben (*artocarpus*) is a large tree, sometimes used as timber, but generally spared for its gum, which is excellent for paying boats, and is regarded as a cure for the itch. The fruit is a bean, two feet long.

The Thah (*bignonia*) is a noble-looking tree, furnishing a straight timber for posts of houses, &c.

The Tub-bo (*uvaria*) grows to a large size, and makes smooth, handsome posts, but is not used for boats. It bears a large, brilliant, yellow, fragrant flower.

The The-myu-zoo grows only in the lower provinces, where it is plenty. From the kernel of the fruit is made an oil highly esteemed for the hair.

The Cow-moo is found of at least two species, one having a broad leaf, and the other narrow. Both are very large. Canoes of the largest size are made of them, and considered nearly as good as those made of teak.

The Mien-ga (*cynometra*) is a small tree, and makes good small posts, &c., but is chiefly used for fuel. It is abundant in the lower provinces, but grows in the upper when planted, which is sometimes done for fuel.

The Boo-so-paw, or Cork-tree, is indigenous in the lower provinces, and it is believed in the upper also. Unlike the proper cork, the bark is thin and worthless. The wood itself is soft, tough, fine, and makes a cork equal to any other.

The Then-nat is a moderate-sized tree. Spreading, thick foliage, soft, smooth leaf. The fruit resembles a gooseberry, very glutinous; one hard seed; not used. Wood, a good deal used for sandals; but the principal value of the tree is in its leaves, which are preferred above all others for wrappers to cheroots.

The Laz-un, (*pomgamia atropurpurea* of Wallich.) Very large tree, abundant in Tenasserim provinces. Flower, a beautiful purple.

The Thik-ah-do (*sterculia fœtida*) is a very large and valuable tree. The wood is odoriferous, straight, strong, takes a fine polish, and is preferred for furniture.

The Pah-oun (*osyris pellata*) is found in all the maritime districts, and probably in the hills also.

The Eagle-wood, (*aquilaria agallochum*,) commonly called lignum aloes, is said to be abundant in the southern parts of the Tenasserim provinces. It yields an incense much valued in the East, particularly China and Japan.

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The Kul-lo-wah (*laurus*) is an inferior sort of camphor-wood. Bark, fragrant.

The Soo-ban is a shrub exceedingly prized by the Burmans, as yielding the best red dye of any wood they have. It is sold at a tical per viss, and seems rather rare. The leaves are a favorite article for curry.

The Gamboge (*garcinia camboja*) is found in the southern provinces, growing fifteen feet high. Leaf, broad, pale-green; bark, light lead color. A gum of a beautiful yellow is abundantly yielded by its bark without incisions, but seems not to be used, except to a small extent as medicine.

The Nah-oo attains a diameter of eighteen or twenty inches. Blossom, very beautiful and fragrant, yellow, size of a large rose; grows only in wet places. Timber, very worthless.

The Ind-way abounds in the forests, and is a large tree. Seed, the size of a small egg. It yields a very useful resinous gum, of a light-gray color, used in the seams of boats, &c. It is obtained not only by incision, but drops on the ground, and is gathered without trouble. It is very much used, and may always be bought in the bazar.

The Myouk-gno, or Mouk-chaw, is a large tree, of excellent timber. Bark, perfectly smooth; flower, very small, on a long stem.

The Them-men-sa-bo is about the size of an apple-tree. Several varieties. Has long thorns. Fruit, an inch in diameter, pungent, and full of seeds, like a guava. The bruised fruit, and the ashes of the wood, are mixed with indigo, to make a fine blue.

The Hnaw-ben is a large tree, of pale-yellow wood, preferred for making combs. It bears a large, fragrant fruit, but worthless.

The In-jeën is a large tree, common in the upper provinces. Flowers, small, pinkish-yellow, very fragrant, growing in clusters, and celebrated in Burman poetry. This is the species of wood generally found petrified near the earth-oil wells on the Irrawaddy. Gaudama died near one of these trees.

The Pyouk-saik is a large tree, common in the jungle. Small, yellow flower; wood, hard, tough, straight-grained, and chosen, wherever it can be had, for the broad centre-piece of Burman wheels.

The Thee-din, or Anatto, (*bixa orellana,*) is abundant, at least round Rangoon. Tree, twelve to fifteen feet high; leaf, very small; fruit, like a bean. For dyeing, the pods, which are round, the size of an egg, are crushed, washed, and the sediment dried for the pigment. In this form it is exported to a small extent.

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Several beautiful and vigorous thorny shrubs are common in the up-country, suitable for hedges, and a good deal used as such. But instead of being planted, the bushes are cut up, and laid along. Of course they are not durable.

The Wah, or Bamboo, (*arundo bambos,*) is what is generally called in America *cane*, and is used for fishing-poles. It is one of the most useful, if not the most so, of all Burman plants. It grows from forty to eighty feet high, in clusters or stools, of thirty or forty together, and perfects its timber the second year. There are forty or fifty varieties, some a hundred feet high, and twelve inches in diameter. Some are small, thin, and light; some are almost solid, and much stronger than wood of the same diameter. Of it are made houses, bridges, furniture, masts, rigging, cordage, paper, baskets, tools, nets, pumps, pitchers, fences. Indeed, to describe its uses would be to notice all the operations of the household and field, of trade and mechanics. The inspissated juice, called *tabasheer*, is used in medicine, and is regarded by chemists as a very remarkable substance. Dr. Brewster calls it "hydrate of silicia;" that is, liquid flint. The young plants are agreeably esculent, and prized for food.

Among the varieties of cane are several of the ratan kind, (*calamus,*) called *Ke-ain* or *Kyein*, growing chiefly in the southern provinces. Some kinds are nearly as thick as the wrist, growing one or two hundred feet long, and very strong. It bears, in large clusters of eighty or ninety, a beautiful imbricated fruit, the size of a musket-ball, not edible in its raw state, but sometimes preserved. The English name is adopted from the Malays, who call it *Rotan.*

Lac, which is largely exported from Burmah, is obtained chiefly in the Shyan districts It is the product of an insect, (*coccus lacca* of Linnæus,) which exudes the gummy matter upon twigs, to protect its eggs, and create a sort of habitation. It lives on various trees; in Asam, chiefly on the *ficus religiosa.* The lac is assorted into qualities, which are called *stick lac*, or that which has the twig in the centre, *seed lac, lump lac, shell lac*, &c.

There are several very common plants, which form an excellent substitute for soap, and are extensively used for such. Of some the bark is used, and of others the bean: one is the *sapindus* of Linnæus. Europeans use these for their hair, in preference to any thing else.

Of dye-stuffs, both shrubby and arboreous, there is a good variety, embracing nearly all the sorts known to exist within the tropics. The turmeric, which is very common, seems to be

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less used as a dye than as an ingredient in curry, to which it imparts an aromatic flavor, and rich yellow color.

Beside those mentioned as medicinal, the natives regard numerous others in this light. Indeed, almost any thing uncommon is made to enter into their pharmacopœia. The stalls of the apothecaries, as they may be called, exhibit the most whimsical variety. I have seen the shells of English walnuts among the number.

Several vegetable poisons abound in the woods, of which the Karens avail themselves to poison their arrows.

Flowers are innumerable, and for the most part as superior to ours in size and splendor as they are inferior in fragrance. Fragrant flowers, however, though few in proportion, are perhaps as numerous, on the whole, as with us.

Tillage is performed in some places almost exclusively with the hoe and mattock; in others, the plough is used, and sometimes rice-lands are broken up, after being kept wet for a time, merely by the feet of oxen. The plough resembles in shape the spade on a playing-card, has no colter, and cuts to the depth of three or four inches. Horses are never used for draught. Bullocks are managed by a rein, passed through the septum of the nose. Rice-fields are sometimes prepared by merely treading up the moist earth with oxen, raking off the weeds, and sowing the seed broadcast. The Karens, and some of the Burmans, transplant the rice, when about six inches high, into regular drills, which thus produces far better than when sown broadcast. Reaping is performed with a sickle, like ours, but smaller. The grain is trodden out by oxen, and the straw carefully saved for fodder.

In the flat and floodable districts, divisions are marked by ditches, or narrow embankments; in the upper country, often by hedges of thorn, cut up and brought to the spot. There is an indigenous thorn (*ziziphus jujuba*) admirably adapted for quick-set hedges; but such are not cultivated, except those of a thorny bamboo, which grows too tall, and is in other respects illy adapted to the purpose.

The lower country has no roads for wagons. Boatable streams are almost the only means of communication, and the only parts settled. Adjacent villages are often connected by foot-paths. In the higher districts, roads are general, and kept in tolerable repair.

Cultivators of the soil do not reside on detached farms, but always in villages, for mutual protection against wild beasts and rob-

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bers. Indeed, as to a *farm*, there is no such thing in Burmah. Each family cultivates a piece of the neighboring jungle, and brings the produce into the village, where the cattle also are brought for security. When there are neither water-courses nor springs, wells are dug, which yield good water. Instead of a bucket, a basket is used coated with damar, and attached to a rope held in the hand; but often it is fastened to a long lever, balanced on a high post; precisely like the well-sweeps of New England.

The wages of labor are two or three times higher than in any other part of India — a fact which strongly indicates scanty population. A common cooley, or field-hand, receives five or six rupees per month, beside his provisions, which are worth about two rupees more.

Rice being universally preferred to every thing else for food, it is raised wherever it will grow; and in the vast delta of the Irrawaddy, is almost exclusively cultivated. In size and quality it is greatly superior to that of Bengal. The river-lands are surpassingly rich, and, even under their present imperfect system of husbandry, yield more than a hundred fold. Two crops in a year may be raised. The Burmans mentioned to me about forty kinds of rice, and I saw at least eight or ten.

Cotton, of various kinds, is raised with the utmost facility, in every part of the country; but chiefly in the region extending from Prome, on both sides of the river, some sixty or seventy miles above Ava. It is sown at the same time as paddy, viz. May, and gathered about November. The same ground is seldom used two successive years. A space is cleared of brush and grass, burnt over, and the seed sown broadcast. The annual kinds are exclusively cultivated; but the British have introduced into their portions of the country the Pernambuco and other perennial kinds, which promise to succeed well, and attain to a great size. Much of the crop is exported across the country to China, but the principal part is consumed in household manufactures.

The nankin, or red cotton, is cultivated largely, and is preferred for women's en-gyees or short gowns. This kind is chiefly obtained from the Shyans, who also manufacture the cloth just named, and find a ready market for it at Ava.

Though cotton-seed in America has been till lately used only for manure, and rarely even for that, not a kernel is wasted in Burmah; nor even used as manure. Some is used for oil, for the expression of which they have good mills, turned by bullocks. Some is made into torches, for public feasts, by being placed in a narrow jar, and sprinkled with oil. And a very considerable

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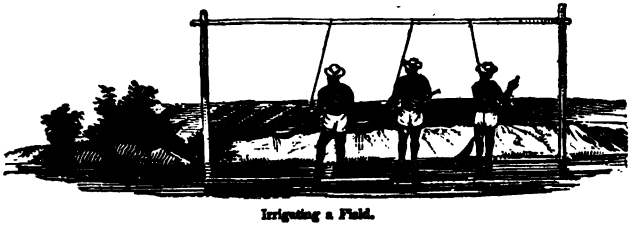
part is eaten. It is steeped till it sprouts, and is a highly-prized food in districts where rice is scarce. The young plant is sometimes used also as an esculent.

Tobacco grows wild in many places, and is cultivated in most parts of the country. There are several kinds, some of which is not surpassed for smoking by the finest Havana. The best sorts and qualities sell at about a rupee a viss; the middling sorts, about half that price; and the poorest, four or five viss for a rupee. The best is raised on the rich levels of the maritime districts, and water-courses. The culture of this article might be almost indefinitely increased; but it has not become an article of export. From a thousand to twelve hundred pounds are yielded per acre, on an average.

A little is used for chewing; but the consumption for smoking is very great, not in pipes, but in cigars, or cheroots, with wrappers made of the leaves of the Then-net tree. In making them, a little of the dried root, chopped fine, is added, and sometimes a small portion of sugar. These are sold at a rupee a thousand.

The uplands produce wheat, and various other grains, with scarcely any labor, as well as beans, peas, and esculents, in great variety. The wheat crop is from twenty to fifty fold; the grain is heavy and sound, and the success of the crop, as likely as any other. The price at Ava is always greatly less than that of rice, viz. about fifty cents per bushel.

Rice, too, is not excluded from high land cultivation. The better qualities cannot be raised, nor a great quantity; but many varieties are produced, chiefly those of the glutinous kind. Of this sort, some kinds are a beautiful purple, or indigo color: another kind, called the *Kouk-myen-phyoo*, is a large and very white grain; and another, called *Kouk-myen-ne*, is a bright red. The average crop, on these high lands, is about fifteen fold. Between the hilly districts and the low flats, inundated by the periodical rise of rivers, are extensive flats, well adapted to rice, and made to



Irrigating a Field.

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raise it in large quantities by artificial irrigation. The moment is seized when the water-course is at its height, and by the process shown in the picture, it is thrown up the few remaining feet. I took the sketch from some men at work on the Irrawaddy, above Prome. A shallow basket, coated with damar, is fastened to a long handle, and so balanced by a cord from above, as to make the dipping of the water an easy and rapid process.

Several kinds of millet, (*holcus,*) among which is the *andropogon cernuum*, are largely raised for food, in the upper provinces, where rice is comparatively dear, and to some extent in all. They grow luxuriantly with very little care, and yield a highly nutritive food, though little valued in comparison with rice.

Indian Corn, called here *Pyoung*, grows well, wherever planted, but is cultivated in too slovenly a manner to produce as it might. It is rarely given to cattle, but is consumed by the natives in a green state, and is sold, ready boiled, in all the bazars, at a mere song. The common yield is from fifty to seventy fold.

Among the most esteemed varieties of pulse are a sort of kidney-bean, (*phaseolus max ;*) and several kinds of French bean, (*dolichos ;*) and Gram (*cicer arietinum,*) called by the natives *Kula-pai*, or "foreigner's bean," which produces very abundantly, but is raised in small quantities, and chiefly in the northern districts.

The Nhan (*sesamum orientale*) is largely cultivated, chiefly for an excellent oil, which it yields abundantly, and which is used both for food, unction, and light. It seems to be the same plant called Vanglo in the West Indies, and Bonny in our Southern States. It is a delicate annual, from two to five feet high, leaves three inches long, opposite, downy. The Mong-nyen (*sinapis orientalis*) is also raised in considerable quantities, chiefly for the oil, which is an excellent substitute for butter, and is much used also as an unguent.

The certainty and regularity of the periodical rains, in the western and eastern districts, render a general failure of crops altogether unknown. In the middle region, round Ava, the reverse is sometimes true.

Whether the true hemp is cultivated in Burmah I know not; but Dr. Wallich saw the beautiful single lanceolate-leaved *crotalaria*, raised for that purpose.

The tea-plant grows indigenous in all the upper provinces, and is raised in large quantities for exportation to the rest of the country. Part of it is prepared as a pickle, in which form it is a favorite article of food among all classes; and part is dried and put up in hard round balls. I used the latter during my whole

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residence in the country, and coincide with all the missionaries in pronouncing it equal to the best black teas of China. The taste, however, is somewhat peculiar, and few are fond of it at first. It is generally supposed to come from China, being mostly brought by the Chinese and Shyan caravans; but several of the chief men at Ava assured me it is the product of their own territories, purchased on the way. It sells at Ava, at about one rupee a viss, (12 cents per pound.) In the lower provinces, it brings double that price. But even at the latter rate, it is exceedingly cheap. There is no obstruction to its exportation.

Black pepper is indigenous, and in some places small quantities are cultivated. It might be made a great article of export; but the natives do not esteem it as a condiment, preferring the long red pepper, or chilly. The latter article might also be made an important article of commerce, and is now exported to some extent. With it, the people of the upper districts purchase rice, &c., from the lower districts. It is found wild in great quantities. Cultivation seems to increase the size, but not the pungency of the plant.

The sugar-cane attains its full size and richness in fertile spots, and sugar might be exported to a great extent. Millions of acres, adapted to its most successful cultivation, lie wholly uninhabited. Though almost every Burman raises a little sugar-cane, it is merely to be eaten in its natural state, and none, that I know of, resort to it for sugar. The Chinese round Umerapoora, make a considerable quantity of excellent light-brown sugar, which is sold very cheap. They also clay some of it, and produce an article as white as our loaf-sugar, but much abridged of its sweetness.

Indigo grows wild, and is cultivated also to some extent. The mode of extracting the dye is unskilful, and the whole product is used in the fabrics of the country. The high price of labor will forbid the exportation of this article.

The ground-nut (*arachis hypogæa*) grows well, and in many places is attended to, and produced in considerable quantity. But as a general thing, it is entirely disregarded.

The process of raising garden vegetables (an enumeration of most of which is given, page 159) is much the same as with us.

Honey is exceedingly plenty, but always derived from wild bees. It is less prized than that from Yannan, and is of a darker color; but is consumed largely, and exported to some extent. In obtaining it, the bees are not destroyed.

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The wild animals of the country are the elephant, elk, tiger, leopard, buffalo, deer (of several species), antelope, bison, nylghau, rhinoceros, wolf, goat, hare, raccoon, serval or mountain cat, civet cat, tiger-cat, polecat, hog, black bear, porcupine, ichneumon, squirrel (of several kinds), baboon, and monkey (of many kinds), mole, otter, and rat. Some of these are scarce, others, particularly the elephant, tiger, deer, hog, and rat, are very abundant.

Elephants are most abundant and noble in Pegu, but are numerous in some of the mountain districts. The feline animals are most abundant in the maritime districts. Much is said of the white elephants of Burmah. There is now but one known to exist in the empire — an old and remarkably fine animal, which has long been the pride of royalty at Ava. He seems to be an albino.

It is very remarkable that the jackal, though found in great numbers over nearly all the warm regions of the world, and particularly numerous in Bengal and Chittagong, is wholly unknown in Burmah. Yet the mountains which divide Burmah from the adjacent jackal regions, are not only passable in many places for travellers, but have open roads or paths, constantly used. The whole *canis* genus, except the common house-dog, seems wanting in Burmah. Neither the jackal, fox, wolf, or hyena, have yet been found in the country.

There are alligators of at least two species, and some attain the largest size. In the tide-waters they literally swarm, and not unfrequently kill men sleeping on the little boats. Sharks abound at the mouths of the rivers. Turtles and tortoises are very common on the coast; and some places are so frequented by them to lay their eggs, that the spots are farmed out by government for a considerable sum.

The domestic animals are the buffalo, braminy cattle, horse, ass, mule, goat, dog, hog, cat, sheep. Some of these are very rare. Indeed, none are common but horses, horned cattle, and dogs. Animal food being prohibited by their laws, none are raised for food; and, woollen garments being little known, sheep are not wanted for wool. Except a flock owned by the king, I heard of none belonging to natives. English gentlemen sometimes keep a few for the sake of the mutton, which run with the goats, kept for milk, and are tended by the same man. So entirely in these hot climates do sheep lose their distinctive features, that, in seeing them mixed with goats, I never could tell them

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apart. They are never white, as with us, and their wool degenerates into hair. May not this illustrate Matt. xxv. 32, 33.—"He shall separate them one from the other, as a shepherd divideth the sheep from the goats"? Though an unaccustomed eye could not discern the difference, the shepherd knows each perfectly. So, though, in this world, hypocrites mingle with God's people, and resemble them, the "Great Shepherd" instantly detects them, and, at the appointed time, will unerringly divide them.

The braminy cattle (of which a delineation is given in the picture of a Burman coach, page 100) are not numerous. The buffalo is used instead, and is the same which is common in Siam, Asam, and China. A correct idea can be had from the drawing. It is of twice the size of the braminy ox, of a dark dun color, with huge black horns, almost horizontal; and remarkable for its aquatic habits. Being nearly destitute of hair, insects annoy it exceedingly, and it generally takes its repose in the water, with but a part of its head visible. He is managed by a cord passed through the septum of the nose, and draws in a yoke like ours, generally single, and not in pairs. To see an animal so huge, and generally so ferocious, thus easily humbled and restrained, throws a strong light on the 19th chapter of 2 Kings; and often, as I saw a child lead a buffalo thus, I was reminded of Sennacherib, the mighty, the presumptuous Sennacherib. Full of confidence in his overwhelming force, he stands ready to devour Israel, "as the green herb, and as the grass of the field," (v. 26,) and, like a roaring bull, utters "his rage against God." How calm, and contemptuous are the words of Jehovah! "Because thy rage against me, and thy tumult, is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." v. 28. I am still struck with it daily. The contempt expressed in comparing him to a beast of burden, and the ease with which God could lead him away, like a bullock by the nose, are very fine.

The Buffalo.

The breed of horses is small, but excellent, resembling in many points the Canadian pony. They are capable of enduring great fatigue, and never need shoeing, but are not used for draught. For this latter purpose the buffalo is principally employed.

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Dogs, breeding unrestrained, are so numerous in the villages as to be a sad nuisance, to foreigners at least. Receiving very little attention, they are compelled by hunger to eat every species of offal, and in this respect are of some service in a country where scavengers are unknown.

The elephant must of course be named among domestic animals, as well as wild. All, wild and tame, are owned by the king; but great men keep more or less, as they are permitted or required. There are said to be two thousand of them in the empire, properly trained. Next to the white elephant, those are most prized who have most flesh-color about the ears, head, and trunk. This always appeared to me a blemish, and has a diseased, spotted appearance. The other points of beauty are to have the fore legs bow out much in front, and the crupper to droop very low.

Burmans rarely use them for any other purpose than riding or war. Instead of preferring females, as do the more effeminate Hindus, because more docile, Burmans will scarcely use them. They are kept for breeding, and for decoys in capturing the wild animal. It has been often denied that the elephant will breed in a domestic state; but it is most certainly the fact in this country, and to a considerable extent. I have often seen them in the pastures with their young. The process of catching and taming elephants is too similar to that practised elsewhere in the East to need description here.

The ornithology of Burmah has never yet been given, but is probably similar to that of Hindustan, on which splendid and extensive works are before the public.

The Henza, or Braminy goose, a species of kite, is the symbol of the empire; but is not regarded with religious veneration. Kites seem to remain only in the dry season. In the forests are found the vulture, hawk, partridge, parrot, pheasant, bird of paradise, doves of several varieties (one almost as large as a hen), raven, two species of pheasants, a great variety of woodpeckers, sparrows, and martins. Pea-fowls are both wild and tame, as also are pigeons and parrots. Jungle-fowl abound in the forests. It resembles the common barn-yard fowl, except that, like other wild fowl, its plumage is invariably the same, viz. a dark red, with black breast and legs. The male crows like the common cock. The flesh is excellent food.

Wild ducks, (of several varieties) cormorants, pelicans, plovers, snipe, teal, and a variety of other aquatic birds, are common.

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Sparrows are so numerous as to be, in some places, a serious injury to husbandmen. The beautiful and sagacious bottle-nest sparrow (sometimes called *toddy-bird*) is abundant. It has no song, but a cheerful chirp; and as they associate in communities, they enliven the place of their retreat most agreeably. The nest has often been described. It may rather be called a house, as it is seldom less than a foot in height, and twice as much in circumference, containing not only the nest, where incubation is performed, but an apartment for the male bird, who gives much of his time to his mate, during this process. Few Burman birds have a pleasant song, though some are by no means disagreeable.

Around villages, crows are innumerable. Secured from molestation, by Burman faith, and fed by the pagoda offerings, they multiply without restriction. Though valuable as general scavengers, they are often very troublesome, even coming into the house, and stealing food from the table. The noise of them at Tavoy, Rangoon, and some other places, kept up all day, by thousands, was to me, for the first few days, exceedingly annoying.

Domestic fowls are common. Among the varieties is one whose feathers, skin, and bones, are perfectly black. I often ate them, but perceived no difference in the taste, except, perhaps, that they are more tender. Ducks are somewhat common, but geese are very rare, and turkeys have not been introduced.

Fishes are in multitudes, on all the coasts, and in every river, creek, and even tank. Few of them resemble those of our hemisphere; but in quality some are quite equal to the best we have. About *fifty kinds* have been noticed; but I could only get the English or Bengalee names of the following — cokup, beckty, mullet (four or five kinds), pomfret, hilsah or sable, salier or luckwah, ruee, sole, mango, catfish, eel, bumela or latea, carp, datina, punga, flounder, skate, and rock-cod.

Prawns, crabs, oysters, muscles, periwinkles, cockles, &c. &c., are found in any quantity on the sea-board, and in some places are a good deal relied on for food.

Reptiles are numerous, but less troublesome or dangerous than is supposed in this country. Injuries from them are very rare, even among natives whose habits expose them more than foreigners.

Serpents are numerous in some places, but few are venomous. A species of water-snake is dreaded, as most poisonous. The boa constrictor, and several species of *cobra*, are occasionally seen of large size. The former are sometimes killed with a kid, or even a calf, in their stomachs entire! The rat-snake is often

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six feet long, and even more. One of the most dreaded snakes is a species of viper, which is perfectly deaf, and cannot be awaked by any noise; the slightest touch, however, rouses it in an instant.

Scorpions are of two kinds, black, and whitish brown. The former attain the length of five or six inches, and their bite is often fatal. The latter are more common, but smaller and less venomous. At Mergui, and possibly elsewhere, there is a flying lizard, about five inches long, not unlike the common picture of the dragon. I procured and preserved several in alcohol, which are now in the Museum of the Boston Society of Natural History. The wings are leathery, like those of a bat, and extend along the whole side of the body. They have about the same power of flight as the flying squirrel of our country.

Lizards of various kinds are common. They inhabit pagodas, trees, rocks, and the roofs of houses. A small kind, which feeds principally upon flies, inhabits all dwelling-houses. It is always a welcome resident, and is allowed to run about the walls, and even come upon the table to catch the insects, which gather round the lamp. The Touk-tay, or Gecko, is a beautiful creature, about six inches long. Some consider it venomous; but this is not clear. The Pa-dat attains a much greater size than the touktay. The Then-like is apt to sting, and is by some deemed poisonous. The Poke-then, a sort of chameleon, with a mane along the top of his neck, which changes color beautifully. It is called in Madras, the bloodsucker. The Iguana is generally from two to four feet long, including the tail. Sometimes they are seen as large as a child seven or eight years old. They are not common, except in the jungle; and are prized as a very delicate food.

Spiders of various sorts are, of course, not wanting; some of them are as large as a common crab, and as poisonous as hornets.

Leeches are inconceivably numerous in many places, and so large as to create serious inconvenience to persons who are obliged to work in the water.

Centipedes are very common. The most common kinds are two or three inches long; but some are double that size. Their venom has been greatly exaggerated. Many persons who have been bitten by them assured me that the pain and inflammation were not greater than are produced by the sting of a common bee. It varies, as that does, in different persons.

Insects, in all the varieties common to a tropical climate, abound in Burmah; but there is no record of their having been so numerous as to create local devastations. The white ants are

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most destructive. These are abundantly described in encyclopedias. The musquito is troublesome in low places, but seems not so poisonous as ours, or at least only to new comers. On the delta of the Irrawaddy, and some other moist districts, they swarm so as to fill the air as soon as it is dark, and cattle can only be kept alive by placing them, at night, in the midst of a thick smoke. I have been in many parts of America, however, particularly the sea-coast of Jersey, where these insects are as troublesome. Papiliones, libellulæ, scarabei, cicadæ, cantharides, and many more, are active all day, but give place to far greater multitudes, which fill the air at night. I believe no collection of Burman insects has ever been made; but it was utterly out of my power to gather any.

Woman pounding Rice.

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CHAPTER III.

Population — Form and Features — Buildings — Food — Dress — Manners and Customs — Character — Condition of Women — Marriage — Polygamy — Divorce — Diseases — Medical Practice — Midwifery — Funerals — Amusements — Musical Instruments — Manufactures.

Few countries have had their population so variously estimated. Old geographies stated it at 30,000,000; Symmes made it 17,000,000; Cox afterwards reduced it to 8,000,000; and Balbi allows it only 3,700,000. The chief woon-gyee at Ava informed me that the last census gave a total of 300,000 houses. Allowing a fraction short of seven persons to a house, this would make 2,000,000; presuming one third of the houses to have escaped enumeration, we have 3,000,000. After the most careful inquiries, I am led to put down the number of the inhabitants, to whom the Burman tongue is vernacular, at 3,000,000. This estimate was confirmed by many persons and numerous facts. The Shyans are probably 3,000,000 more, and, with other subsidiary tribes, bring up the total population to about the estimate of Cox.

The people, though not so tall as Hindus, are more athletic. The average height of men is about five feet two inches, and of women four feet ten inches; that is to say, about four or five inches shorter than the average height of Europeans. Women have more slender limbs than men, but are universally square-shouldered. Corpulence is not more frequent than in this country. In features they are totally dissimilar to the Hindus, and rather resemble the Malays, especially in the prominence of cheek-bones, and squareness of the jaw. The nose is never prominent, but often flat, and the lips generally thick. The complexion of young children, and those who have not been exposed to the sun, is that of our brightest mulattoes. Few, except among the higher classes, retain this degree of fairness, but none ever become, by many shades, so black as Hindus. I saw few whose complexions were clear enough to discover a blush. The standard of beauty seems to be delicate yellow; and in full dress, a cosmetic is used by ladies and children which imparts this tint. It is remarkable that this hue should be admired not only here, but amongst the almost black natives of Hindustan, and the many-colored inhabitants of the islands of the Indian Ocean.

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The hair of the head is very abundant, always black, rather coarse, and rendered glossy by frequent anointings. On the limbs and breast there is none, strongly contrasting in this respect with Hindus, whose bodies are almost covered with hair. Their beard is abundant on the upper lip, but never extends over the cheeks, and is but scanty on the chin.

Puberty does not occur much earlier than with us; women bear children to nearly as late a period. The average length of life seems not perceptibly different from that of Europe.

Dwellings are constructed of timbers, or bamboos set in the earth, with lighter pieces fastened transversely. When good posts are used, they are set seven feet apart; lighter ones and bamboos are placed closer. A frame set on stone or brick pillars, is never seen. The sides are covered, some with mats, more or less substantial and costly; or with thatch, fastened with split ratans. The roof is usually of thatch, even in the best houses. It is very ingeniously made and fastened on, and is a perfect security against wind or rain. The cheapest is made of strong grass, six or seven feet long, bent over a thin strip of cane four feet long, and stitched on with ratan. A better kind is made of attap or dennee leaves, in the same manner. These are laid on like wide boards, lapping over each other from twelve to eighteen inches. They cost a mere trifle, and last about three years.

The floor is of split cane, elevated a few feet from the earth, which secures ventilation and cleanliness, and makes them far more comfortable and tidy than the houses of Bengal. The open crevices between the slats, however, too often invite carelessness, by suffering offal and dirty fluids to pass through; and not unfrequently, among the lower ranks, the space under the house is a nasty mud-hole, alive with vermin. The doors and windows are of mat, strengthened with a frame of bamboo, and tied fast at the top. When opened, they are propped up with a bamboo, and form a shade. Of course, there are no chimneys. Cooking is done on a shallow box, a yard square, filled with earth. The whole house may be put up in two or three days, at an expense of from sixty to one hundred rupees, though many do not cost half that sum. Posts of common timber last from ten to fifteen years, iron-wood forty or fifty, and good teak eighty or a hundred. The houses of the more opulent, in large towns, are built of wood, with plank floors and pannelled doors and window-shutters, but without lath, plaster, or glass.

Such houses furnish a fine harbor for spiders, worms, lizards, and centipedes; but create no inconvenience in general, except

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the particles of dust which are constantly powdered down from the thatch, as the worms eat it up. The lizards are not only harmless, but useful, by consuming flies, musquitoes, &c. The centipedes are poisonous; but it is very rare that any one is bitten, and the result is merely a painful swelling and inflammation for a few days.

The rank of the opulent is particularly regarded in the architecture of the dwelling; and a deviation from rule would be instantly marked and punished. The distinction lies chiefly in hips or stages in the roof, as seen in the picture of a zayat, on a subsequent page.

The whole of the architectural skill of this people is by no means exhibited in their dwellings. Some of the zayats, pagodas, and temples, are truly noble. There can be no doubt but that, if the people were not prohibited, they would often erect for themselves substantial stone or brick buildings. It has been said that they have lost the art of turning an arch; but this is wholly a mistake. I have seen many fine arches, of large span, evidently erected within a few years, and some not yet finished, constructed wholly by Burman masons. The stucco, which covers all buildings, is put on with extraordinary durability, and generally with tasteful ornaments. Floors and brick images, covered in this way, have often a polish equal to the most exquisitely wrought marble. The mortar is made of the best lime, and sand, with a liberal mixture of jaggery, but without hair. No one can form a proper estimate of Burman architecture, who has not visited Ava, or one of the ancient seats of government. Religious structures are there far more numerous and magnificent than in distant parts of the empire. As in other countries, the state religion shines most, in temporal endowments and honors, in the neighborhood of the metropolis.

Though Burmans spend all their zeal on useless pagodas, there are near the capital some other structures of public utility. Some tanks have been constructed, which secure irrigation, and consequent fertility, to a fine region of adjacent country. One of these, near Mokesobo, is truly a noble work. Across the little river at Ava, and the marsh adjacent, is a very long bridge, which I have not seen surpassed in India, and scarcely in Europe. Various other edifices, both civil and military, ornament the metropolis, and would do honor to any people.

The favorite food, in common with all India and China, and universally used by all who can afford it, is rice. This is often

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eaten without any addition whatever, but generally with a nice curry, and sauces of various stewed melons, vegetables, &c. Except among the very poor, a little meat or fish is added. Sweet oil, made from the sesamum seed, enters largely into their seasoning. But the great condiment is chillie, or capsicum. From the highest to the lowest, all season their rice with this plant. The consumption is incredibly great, and in its dried state it forms a considerable branch of internal trade. The whole pod, with its seeds, is ground to powder on a stone, (a little water being added if the peppers are dried,) and mixed with a little turmeric, and onions or garlic, ground up in the same manner, and generally acidified with some sour juice: often, instead of water, the expressed juice of rasped coco-nut is used to make the curry. In this the fish or meat is stewed, if they have any, and a very palatable sauce is made, at almost no expense. Sweet oil, made of the coco-nut, sesamum, or mustard seed, is a very admired addition to their various messes, and almost entirely supersedes the use of butter. The latter is used only in the clarified state, called *pau-bot*, and by Europeans *ghee*.

In the upper districts, where rice is dearer than below, wheat, maize, sweet potatoes, onions, peas, beans, and plantains, enter largely into the common diet. Indeed, a Burman seems almost literally omnivorous. A hundred sorts of leaves, suckers, blossoms, and roots, are daily gathered in the jungle, and a famine seems almost impossible. Snakes, lizards, grubs, ants' eggs, &c., are eaten without hesitation, and many are deemed delicacies. An animal which has died of itself, or the swollen carcass of game killed with poisoned arrows, is just as acceptable as other meat. Like the ancient Romans, the Burmans are very fond of certain wood-worms, particularly a very large species, found in the trunks of plantain-trees. I have seen several foreigners, who had adopted it as one of their delicacies.

Though the law forbids the taking of life, no one scruples to eat what is already dead; and there are always sinners enough to keep the sanctimonious ones supplied with animal food. Indeed, very few scruple to take game or fish. Thousands of the natives are fishermen by profession. I asked some of these what they thought would become of them in the next state. They admitted that they must suffer myriads of years, for taking so many lives; but would generally add, "What can we do? our wives and children must eat."

Cooking is done in a thin, earthen pot, narrow at the mouth, placed close to the fire, on three stones. Very little fuel is used,

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and this of a light kind, often the stalks of flowers, reminding me of the remark of our Savior, (Matt. vi. 30,) when he reproved unreasonable anxiety about raiment. The variety of modes in which the different kinds of rice are prepared, is surprising. With no other addition than sugar, or a few nuts, or a rasped coco-nut, they make almost as many delicacies as our confectioners; and such as I tasted were equally palatable.

Though their wheat is of the finest quality, it is much less valued than rice, and sells for less money. Its name, "foreigner's rice," shows it not to be indigenous; but when it was introduced is not known. Its being also called *gyōng*, which is a Bengalee name, intimates that it might have been received from thence. Animals are fed with it, and, in some places, it forms a large part of the people's subsistence; not ground and made into bread, but cooked, much as they do rice. The bread made of it by foreigners, is remarkably white and good, the fresh juice of the toddy-tree furnishing the best of leaven. The bakers are generally Bengalese, who grind the flour, in the manner so often alluded to in Scripture, in a hand-mill. Wherever there are Europeans, there are some of these bakers, who furnish fresh bread every day, at a rate not dearer than with us.

Eating Stand.

In eating, Burmans use their fingers only, always washing their hands before and after, and generally their mouths also. A large salver contains the plain boiled rice, and another the little dishes of various curries and sauces. These salvers, or lackered trays, are shown in the picture.

They take huge mouthfuls, and chew the rice a good deal. Sometimes a handful is pressed in the palm, till it resembles an egg, and is in that form thrust into the mouth. The quantity taken at a meal is large, but scarcely half of that devoured by a Bengalee. Only the right hand is used in eating, the left being consigned to the more uncleanly acts. They eat but twice a day, once about eight or nine o'clock, and again toward sunset. They avoid drinking before, or during eating, on the plea that they then could not eat so much: after eating, they take free draughts of pure water, and lie down to take a short nap.

The dress of men in the lower classes, while engaged in labor, is a cotton cloth, called *pes-só*, about four and a half yards long, and a yard wide, passed round the hips, and between the thighs; most of it being gathered into a knot in front. When not at work, it is loosed, and passed round the hips, and over the shoulder, covering, in a graceful manner, nearly the whole body. A large

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part of the people, especially at Ava, wear this of silk; and there is scarcely any one who has not silk for special days. A jacket with sleeves, called *ingee*, generally of white muslin, but sometimes of broadcloth or velvet, is added, among the higher classes, but not habitually, except in cold weather. It buttons at the neck and the bottom, as represented in the picture, page 187. Dressed or undressed, all wear the turban or *goun-boung*, of book-muslin, or cotton handkerchiefs. The entire aspect of a respectable Burman's dress is neat, decorous, and graceful. On the feet, when dressed, are worn sandals of wood or cow-hide covered with cloth, and held on by straps, one of which passes over the instep, the other over the great toe. On entering a house, these are always left at the door.

Burman Shoe.

Women universally wear a *te-mine*, or petticoat, of cotton or silk, lined with muslin. It is but little wider than is sufficient to go around the body, and is fastened by merely tucking in the corners. It extends from the arm-pits to the ankles; but laboring women, at least after they have borne children, generally gather it around the hips, leaving uncovered all the upper part of the form. Being merely lapped over in front, and not sewed, it exposes one leg above the knee, at every step. By the higher classes, and by others when not at work, is worn, in addition, an *in-gee*, or jacket, open in the front, with close, long sleeves. It is always made of thin materials, and frequently of gauze or lace. Laboring women and children frequently wear, in the cold season, a shorter gown, resembling a sailor's jacket, of common calico. Nothing is worn on the head. Their sandals are like those of men. The picture represents a genteel woman, with a cigar, as is very common, in her hand.

Burman Lady.

Boys go naked till they are five or six in cities, and seven or eight in country places. Girls begin to wear clothing several years earlier.

Both sexes wear ornaments in their ears. They are not rings, or pendants, but *cylinders* of gold, silver, horn, wood, marble, or paper, passed through a hole in the soft part of the ear. The perforation is at first small, but the tube is from time to time enlarged,

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till it reaches the fashionable dimensions of about an inch in diameter. As in all countries, some are extreme in their fashions, and such enlarge it still more. I have seen some of these ear ornaments larger round than a dollar. The boring of a boy's ear is generally made, by those who can afford it, an occasion of a profuse feast and other entertainments. After the period of youth, few seem to care for this decoration, and the holes are made to serve for carrying a spare cheroot or a bunch of flowers.

Men generally wear mustachios, but pluck out their beard with tweezers: old people sometimes suffer it to grow; but it never attains to respectable size. Both sexes, as a matter of modesty, pluck out the hair under the arm, which certainly diminishes the repulsive aspect of the naked bust.

Both sexes wear their hair very long. Men tie it in a knot on the *top* of the head, or intertwine it with their turban. Women turn it all back, and, without a comb, form it into a graceful knot *behind*, frequently adding chaplets or festoons of fragrant natural flowers, strung on a thread. As much hair is deemed ornamental, they often add false tresses, which hang down behind, in the manner shown in the last picture. Both sexes take great pains with their hair, frequently washing it with a species of bark, which has the properties of soap, and keeping it anointed with sweet oil.

Women are fond of rendering their complexions more fair, and at the same time fragrant, by rubbing over the face the delicate yellow powder already mentioned, which is also found a great relief in cutaneous eruptions, and is often used for this purpose by the missionary, with success. They occasionally stain the nails of the fingers and toes with a scarlet pigment. Bathing is a daily habit of all who live in the vicinity of convenient water. I was often reminded, while sitting in their houses in the dusk of the evening, of our Savior's remark, John xiii. 10 — "He that is washed needeth not save to wash his feet, but is clean every whit." The men, having finished their labor, bathe, and clean themselves at the river, or tank; but walking up with wet feet defiles them again, so that they cannot with propriety come and take their place on the mat or bed. Taking up some water, therefore, in a coco-nut dipper, out of a large jar which stands at the door of every house, they easily rinse their feet as they stand on the step, and "are clean every whit."

All ranks are exceedingly fond of flowers, and display great taste in arranging them, on all public occasions. The pagodas receive daily offerings of these in great quantity, and a lady in

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full dress throws festoons of them around her hair. Dressy men, on special occasions, put a few into the holes in their ears.

In all Burman pictures, it is observable that the arm, when used to prop the body, is curved the wrong way. This arises from the frequency of such a posture to persons who sit on the floor with their feet at their side, and from the great flexibility of the joints of Orientals. It is deemed a beauty in proportion to its degree of flexure. I found the same fashion prevailing in Siam, and took a drawing, which will come in hereafter. The stories, in some books, of their dislocating their elbow at pleasure, and even putting up the hair, &c. with the joints reversed, are absurd.

The mode of kissing is curious, though natural. Instead of a slight touch of the lips, as with us, they apply the mouth and nose closely to the person's cheek, and draw in the breath strongly, as if smelling a delightful perfume. Hence, instead of saying, "Give me a kiss," they say, "Give me a smell." There is no word in the language which translates our word *kiss*.

Children are carried, not in the arms, as with us, but astride the hip, as is the custom in other parts of India. See cut in the chapter on Siam. The cradle of an infant is an oblong basket, without rockers, suspended from the rafters. The least impulse sets it swinging; and the child is thus kept cool, and unannoyed by the flies.

The custom of blacking the teeth is almost universal. It is generally done about the age of puberty. The person first chews alum or sour vegetables several hours, after which a mixture of oil, lampblack, and perhaps other ingredients, is applied with a hot iron. When done by the regular professors of the art, it is indelible. At the metropolis, the practice is getting into disrepute, and still more so in the British provinces; and as intercourse with foreigners increases, the practice may become obsolete. Whenever I asked the reason of this custom, the only answer was, "What! should we have white teeth, like a dog or a monkey?"

Almost every one, male or female, chews the singular mixture called *coon;* and the lackered or gilded box containing the ingredients is borne about on all occasions. The quid consists of a slice of areca-nut, a small piece of cutch, and some tobacco rolled up in a leaf of betel pepper, on which has been smeared a little tempered quicklime. It creates profuse saliva, and so fills up the mouth that they seem to be chewing food. It colors the mouth deep red; and the teeth, if not previously blackened, as-

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sume the same color. It is rather expensive, and is not taken very often through the day. Smoking tobacco is still more prevalent among both sexes, and is commenced by children almost as soon as they are weaned. I have seen little creatures of two or three years, stark naked, tottering about with a lighted cigar in their mouth. It is not uncommon for them to become smokers, even before they are weaned, the mother often taking the cheroot from her mouth and putting it into that of the infant! Such universal smoking and chewing makes a spittoon necessary to cleanly persons. It is generally made of brass, in the shape of a vase, and quite handsome. Hookas are not used, and pipes are uncommon. The cheroot is seldom wholly made of tobacco. The wrapper is the leaf of the then-nat tree; fragrant wood rasped fine, the dried root of the tobacco, and some of the proper leaf, make the contents.

Spittoon.

Men are universally tattooed on the thighs and lower part of the body, as is shown in the engraving on page 187. The operation is commenced in patches, at the age of eight or ten years, and continued till the whole is finished. In the picture, a little boy is represented with the operation commenced. The intended figures, such as animals, birds, demons, &c., are traced with lampblack and oil, and pricked in with a pointed instrument. Frequently the figures are only lines, curves, &c., with an occasional cabalistic word. The process is not only painful, but expensive. The tattooing of as much surface as may be covered by "six fingers" costs a quarter of a tical, when performed by an ordinary artist; but when by one of superior qualifications, the charge is higher. Not to be thus tattooed is considered as a mark of effeminacy. The practice originates not only from its being considered ornamental, but a charm against casualties. Those who aspire to more eminent decoration have another tattooing, with a red pigment, done in small squares upon the breast and arms.

A few individuals, especially among those who have made arms a profession, insert under the skin of the arm, just below the shoulder, small pieces of gold, copper, or iron, and sometimes diamonds or pearls. One of the converts at Ava, formerly a colonel in the Burman army, had ten or twelve of these in his arm, several of which he allowed me to extract. They are thin plates of gold, with a charm written upon them, and then rolled up.

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The upper classes sleep on bedsteads, with a thin mattrass or mat; but most people sleep on the floor. Some have a thick cotton cloth to wrap themselves in at night; but the majority use only the clothes worn in the day. Sheets are not thought of by any class: even Europeans prefer to have their mattrasses enclosed in the fine mats of the country, and sleep in suitable dresses.

Respectable people are always attended in the streets by a few followers, sometimes by quite a crowd. A petty officer of middling rank appears with six or eight: one carries a pipe, another a coon-box, another a water-goblet, with the cup turned upside down on the mouth, another a spittoon, another a mem-

Burman Gentleman and Followers.

orandum-book, etc. All classes use umbrellas when walking abroad. Peasants and laborers, when at work, generally wear hats two or three feet in diameter, made of light bark.

It is scarcely safe for travellers to attempt to portray national character. Calm and prolonged intercourse, at every place, with men long on the ground, and daily contact with natives, merchants, civilians, soldiers, and missionaries, gave me, however, opportunities for forming opinions such as fall to the lot of few.

The Burman character differs, in many points, from that of the Hindus, and other East Indians. They are more lively, active, and industrious, and, though fond of repose, are seldom idle when there is an inducement for exertion. When such induce-

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ment offers, they exhibit not only great strength, but courage and perseverance, and often accomplish what we should think scarcely possible. But these valuable traits are rendered nearly useless, by the want of a higher grade of civilization. The poorest classes, furnished by a happy climate with all necessaries, at the price of only occasional labor, and the few who are above that necessity, find no proper pursuits to fill up their leisure. Books are too scarce to enable them to improve by reading, and games grow wearisome. No one can indulge pride or taste in the display, or scarcely in the use, of wealth. By improving his lands or houses beyond his neighbors, a man exposes himself to extortion, and perhaps personal danger. The pleasures, and even the follies, of refined society, call forth talents, diffuse wealth, and stimulate business; but here are no such excitements. Folly and sensuality find gratification almost without effort, and without expenditure. Sloth, then, must be the repose of the poor, and the business of the rich. From this they resort to the chase, the seine, or the athletic game; and from those relapse to quiescent indulgence. Thus life is wasted in the profitless alternation of sensual ease, rude drudgery, and active sport. No elements exist for the improvement of posterity, and successive generations pass, like the crops upon their fields. Were there but a disposition to improve the mind, and distribute benefits, what majesty of piety might we not hope to see in a country so favored with the means of subsistence, and so cheap in its modes of living! Instead of the many objects of an American's ambition, and the unceasing anxiety to amass property, the Burman sets a limit to his desires, and when that is reached, gives himself to repose and enjoyment. Instead of wearing himself out in endeavors to equal or surpass his neighbor in dress, food, furniture, or house, he easily attains the customary standard, beyond which he seldom desires to go.

When strangers come to their houses, they are hospitable and courteous; and a man may travel from one end of the kingdom to the other without money; feeding and lodging as well as the people. But otherwise they have little idea of aiding their neighbor. If a boat, or a wagon, &c., get into difficulty, no one stirs to assist, unless requested. The accommodation of strangers and travellers is particularly provided for by *zayats* or caravansaries, built in every village, and often found insulated on the highway. These serve at once for taverns, town-houses, and churches. Here travellers take up their abode even for weeks, if they choose; here public business is transacted, and here, if a

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pagoda be near, worship is performed. They are always as well built as the best houses, and often are among the most splendid structures in the kingdom. Though they furnish, however, no accommodations but a shelter, the traveller procures at the bazar all he finds necessary, or receives, with the utmost promptitude, a full supply from the families around. A missionary may travel from one end of the country to the other, and receive, wherever he stops, all that the family can offer.

Temperance is universal. The use of all wine, spirits, opium, &c., is not only strictly forbidden, both by religion and the civil law, but is entirely against public opinion. I have seen thousands together for hours, on public occasions, rejoicing in all ardor, without observing an act of violence or a case of intoxication. During a residence of seven months among them, I never saw but one intoxicated; though the example, alas! is not wanting on the part of foreigners. It is greatly to be deplored that foreigners, particularly Moguls and Jews, tempt their boatmen and laborers to drink ardent spirits, and have taught a few to hanker after it.

During my whole residence in the country, I never saw an immodest act or gesture in man or woman. The female dress certainly shocks a foreigner by revealing so much of the person; but no women could behave more decorously in regard to dress. I have seen hundreds bathe without witnessing an immodest or even careless act, though, as in the case of woman's dress, the exposure of so much of the person would, with us, be deemed immodest. Even when men go into the water by themselves, they keep on their pisso. As to general chastity, my informants differed so greatly that I cannot speak. It is certain that, among the native Christians, there has been much trouble produced by the lax morality which prevails in this respect among married people.

Children are treated with great kindness, not only by the mother, but the father, who, when unemployed takes the young child in his arms, and seems pleased to attend to it, while the mother cleans her rice, or perhaps sits unemployed by his side. In this regard of the father, girls are not made secondary, though, as with us, boys are often more valued. I have as often seen fathers carrying about and caressing female infants, as male. Infanticide, except in very rare cases by unmarried females, is utterly unknown. A widow with children, girls or boys, is much more likely to be sought again in marriage than if she had none.

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The want of them, on a first marriage, is one of the most frequent causes of polygamy.

Children are almost as reverent to parents as among the Chinese. They continue to be greatly controlled by them, even to middle life; and the aged, when sick, are maintained with great care and tenderness. Old people are always treated with marked deference, and in all assemblies occupy the best seats among those of their own rank.

They are called an inquisitive people, and may be more so than other Orientals; but I saw no particular evidence of it. Perhaps much of what travellers call inquisitiveness is no more than the common form of salutation. Instead of, "How do you do?" their phrase is, "Where are you going?" They certainly seem fond of news, but not less fond of their own old customs, to which they cling with great tenacity.

Gravity and reserve are habitual among all classes; caused probably by the despotic character of the government and the insecurity of every enjoyment. Men are seldom betrayed into anger, and still less seldom come to blows. The women are more easily provoked, and vent their spleen with the most frantic violence of voice and gesture, but do not strike. Both sexes utter, in their quarrels, in default of profane oaths, of which their language is happily destitute, such obscene expressions as can scarcely be conceived; and not content with applying them to their adversary, they heap them upon his wife, children, and parents. They are certainly far from being irritable, and one daily witnesses incidents, which among us would excite instant strife, pass off without a sign of displeasure.

Gratitude is a virtue of great rarity. They never, on receiving a present or any other favor, make any acknowledgment; nor is there any phrase in the language equivalent to "I thank you." Those who have associated much with Christians, and especially Christians themselves, are exceptions to the general rule. These, and whoever else wish to express thankfulness, use the phrase, "I think it a favor," or "It is a favor." Boodhism necessarily tends to suppress gratitude by keeping up the constant sense of mercenariness. If a man does another a favor, he supposes it to be in order to obtain merit, and seems to feel as though he conferred an obligation by giving the opportunity.

Thieving and pilfering are common, but perhaps not more so than in other countries; and much less so than we might expect, considering the frail and accessible nature of their houses.

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These crimes, too, are for the most part perpetrated by a few of the basest sort, and cannot be regarded as stamping the character of the nation. The inadequacy of the government to the protection of the people makes it surprising that criminal offences are not more common. Sometimes gangs of robbers circumvent a house, and while some plunder it, others preclude all aid. Boats are quite frequently robbed, as the offenders then are not easily traced. Murder not unfrequently accompanies these depredations.

Lying, though strictly forbidden in the sacred books, prevails among all classes. They may be said to be a nation of liars. They never place confidence in the word of each other, and all dealing is done with chicanery and much disputing. Even when detected in a lie, no shame is manifested; and unless put on oath, which a Burman greatly dreads, no reliance whatever can be placed on the word of any man. Of course there are honorable exceptions to this general character, as there are in the other vices.

There, perhaps, never was a people more offensively proud. From the monarch, who adopts the most grandiloquent titles he can invent, to the pettiest officer, every man seems bloated with self-conceit. Accustomed to conquest under every king since Alompra, and holding all the adjacent tribes in vassalage, they carry themselves in a lordly manner. The meanest citizen seems to feel himself superior to the Peguans, Karens, Tongthoos, &c., around him. Gradations of rank are most minutely and tenaciously maintained, and are signified in every thing. Houses, dress, betel-box, water-goblet, cap, umbrella, horse-equipments, &c., are all adjusted by rule. To ride on an elephant is the privilege only of royalty and high office, though often granted as an indulgence to others. The king alone, and his immediate family, use a white umbrella; the next have them gilded, the next red or fringed, next green, &c. Subdivisions of these grades are marked by the number of umbrellas of each particular color. Thus one has twenty, another ten, another eight, and so downward.

The very language in which common actions are mentioned is made to minister to this nicety. Thus there are three or four ways to speak of every thing, such as eating rice, walking out, sleeping, speaking, dying, one of which is always used of the king, another of priests, another of rulers, another of common persons. It would be an insult to use a lower phrase than the person is strictly entitled to, though a higher one is sometimes

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used as a sign of special respect. The same difference is made in the words for walking abroad, and many more.

This haughtiness is manifested as grossly to foreign ambassadors as is done in China. They are treated as suppliants and tribute-bearers. It has generally been contrived to have them presented on the great "beg-pardon day," which occurs once in three months, when the nobles are allowed an audience with the king, and lay at his feet costly presents.

Both their religion and government contribute to this pride. Holding it as certain that they have passed through infinite transmigrations, they are sure they must have been highly meritorious in former states of existence to entitle them to be human beings, who are but little lower than Nats, and stand the highest possible chance for heaven.

Burmans seem particularly addicted to intrigue and chicanery. The nature of the government tends to this, as will be seen in a subsequent chapter. In dealing with Europeans, they are also tempted to such practices by consciousness of ignorance, and by having often been shamefully overreached. But while evasiveness and subtlety are discernible in all their intercourse with government men and foreigners, those of the same village seem to do business in good faith; and, when a ruler or European has established a character for fair and punctual dealing, he is seldom deceived by those in his employ.

That polished suavity of manners which so strikingly characterizes Hindoos, even of low caste, is wholly wanting among the Burmans. They have nothing which resembles a bow, or the shaking of hands. When one is leaving a house, he merely says, "I am going," and the other replies, "Go." On receiving a gift or a kind office, an acknowledgment is scarcely ever uttered or expected. When great reverence is intended, the palms of the hand are put together, and thus raised to the forehead, adoringly, as in worship; but this, of course, rarely occurs, except in addressing superiors, and is then never omitted.

In general, they are uncleanly. Some regard, to be sure, ought to be had to the light fabrics they wear. If we wore a white jacket as long as we do one of black bombazine, it would look filthy enough. Yet it is not more clean. Burmans are fond of appearing neat, and the better classes, when seen abroad, are generally very tidy. But their skin, their hair, and their houses, are decidedly slovenly. Persons are always seen bathing at the river or public wells; but the proportion to the whole population is very small. Very little is accomplished toward removing the filth

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from their bodies by their daily ablutions, as they seldom use soap, and their skin is generally more or less moistened with oil. Few are without vermin in their heads, and washing common clothes is done only at very distant intervals.

This brief delineation of character may serve to show how distorted and partial are the views which mere theorists take of heathen society. Formerly, it was the fashion to ascribe the greatest purity and dignity to an uncivilized and primitive state of manners, and to expatiate on the crimes, follies, and effeminacy, of more artificial and polished communities. More recently, it has been the fashion to consider all who have not received our customs, and our religion, as sunk in degradation; devoid of every moral and natural excellence; and destitute of every species of human happiness. The truth, as to Burmah at least, lies between these extremes.

Women probably have their place assigned them as correctly in Burmah as in any other nation. Their intercourse is open and unrestricted, not only with their countrymen, but with foreigners. The universal custom is to give them the custody of their husbands' cash; and by them is done the chief part of all buying and selling, both in shops and in the bazar. They clean rice, bring water, weave, and cook; occasionally assisting in the management of a boat or the labors of the field. But hard work, of all kinds, the universal custom assigns to men. They are by no means denied education, nor is any impediment placed in the way of their attaining it; but the monastic character of the schools prevents admission there. Private schools for girls are not uncommon in large places. Females of the higher classes do not contemn industry, and affect the languid listlessness of some Orientals. They furnish their servants with useful employment, over which they preside with attention. A British ambassador, when formally presented to the mother of the queen, observed in one of the galleries three or four looms at work, operated by the maidens of her household. Such a fact reminds us of the occupations of Greek ladies, as intimated in the advice Telemachus gives Penelope, in Homer's Odyssey:—

> "Retire, O queen! thy household task resume;
> Tend, with thy maids, the labors of the loom.
> There rule, from public care remote and free:
> That care to man belongs."

Burmans cherish none of those apprehensions respecting surplus population, which dishonor some countries in Europe.

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Like the Chinese, they deem the increase of subjects the glory and strength of the throne. Hence their readiness to have foreigners marry Burman women. Hence, too, they are not allowed to leave the kingdom, nor are the female progeny of mixed marriages. Every ship is searched before leaving the country, and heavy penalties would be incurred by the attempt to smuggle away any female.

Marriages are not often contracted before puberty, and are consummated without the sanction of priests or magistrates. Parents do not make matches for children; and every youth looks out his own companion. As in more civilized countries, however, this reasonable boon is denied the children of royal blood. Among common people, when a young man has made his choice, he declares himself to the mother, or some friendly matron, and, if there be no objection, he is permitted to frequent the house; and something like a regular courtship takes place. He continues his intimacy till all parties are agreed, when he is admitted to eat with the daughter, and sleep at the house. He is then her husband, and the neighbors gradually ascertain the fact. The ratification of marriage consists in eating out of the same dish. Whenever this is seen, marriage is inferred: indeed, if it can be proved, they are married, and must live as husband and wife. After marriage, the young man must reside with his wife's parents three years, three months, and three days; serving them as a son. If he choose not to do this, and the bride be willing to leave her parents' home, he must pay them sixty ticals; and if, at a subsequent stage of his domestication, he choose to depart, he pays such a proportion as can be agreed on.

Among the higher classes, marriages are more ceremonious. On the wedding day, the bridegroom sends to his intended, suits of apparel and jewelry. Mutual friends assemble with him at the house of the bride, where a liberal entertainment is given. The hands of the couple are solemnly joined, in the presence of the company, and they partake out of the same dish a little pickled tea.

Polygamy is authorized by law, but is exceedingly rare, except among the highest classes. The original wife generally retains preëminence, and the others perform subordinate duties in the house, and attend her when she goes abroad.

Divorces are shockingly common. If both parties agree on the measure, they have only to go before a magistrate, and declare their desire, when he grants the separation, without any further ceremony than requiring them to eat pickled tea before

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him, as was done at their marriage. If one party seek to put away the other, more trouble and expense is requisite. A process of law must be commenced, and a regular trial had. It is therefore seldom attempted. Women may put away their husbands in the same manner, and with the same facilities, as husbands put away wives. Each party, in all divorces, is at liberty to marry again. According to the written law, when a man and wife separate by mutual consent, the household goods are equally divided, the father taking the sons, and the mother the daughters.

Instead of the expensive mode of putting away a husband or wife which common law furnishes, a much easier is often resorted to with complete success. The party aggrieved merely turns priest, or nun; and the matrimonial bond is at once dissolved. They may return to secular life at any time, and marry another; but for appearances' sake, this is generally deferred some months.

In the British provinces, considerable effort has been made to check the frequency of divorces, but without much success.

It will be supposed, from the description given of the salubrious climate and simple diet of the Burmans, that diseases are few, and the people generally healthy. Such is the fact. Life is often prolonged to eighty, and even ninety years; though a person is old at sixty. No general pestilence has ever been known but the cholera, which seldom appears, and then in a milder form than in most other countries.

The principal diseases are fever, rheumatism, consumption, and bowel complaints. Consumption is a common mode by which old persons are carried off, but it attacks youth comparatively seldom. Intermittent fevers are scarcely known, but remittent and continued types are very common. The stone and scrofula are almost unknown; but dropsy, and asthma, and hernia, are not uncommon. The small-pox comes round occasionally, and carries off great numbers, especially children. Inoculation has been a good deal resorted to, since the English war; but, though great efforts have been made, for twenty years, to introduce vaccination, it has not succeeded. Matter has been brought from Bengal, Madras, England, France, and America; put up in every possible mode, but in vain. Fifteen or twenty healthy persons, in the full course of cow-pox, were sent to Maulmain, a few years since, at the expense of the East India Company, from whom many were vaccinated, but only a few successfully; and

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from those it could not be propagated again. Leprosy, in several forms, is seen at the great cities, where its victims collect in a separate quarter, and live chiefly by begging — the only beggars in the country. The general form is that which attacks the smaller joints. I saw many who had lost all the fingers and toes, and some, both hands and feet. In some cases, the nose also disappears. It does not seem much to shorten life, and is not very painful, except in its first stages. Those with whom I conversed declared that they had not felt any pain for years. In many cases, it ceases to increase after a time; the stumps of the limbs heal, and the disease is in fact cured. I could not hear of any effectual remedy: it seems in these cases to stop of itself. It can scarcely be considered contagious, though instances are sometimes given to prove it so. Persons suffering under it, are by law separated entirely from other society; but their families generally retire with them, mingling and cohabiting for life. The majority of the children are sound and healthy, but it is said frequently to reappear in the second or third generation. Lepers, and those who consort with them, are compelled to wear a conspicuous and peculiar hat, made like a shallow, conical basket. The children, whether leprous or not, are allowed to intermarry only with their own class.

Cutaneous diseases are common, arising, doubtless, partly from general want of cleanliness, and partly from the frequent checks which perspiration must receive, where so little clothing is worn by day or night. It is thought by the natives that these diseases arise from the habitual and free consumption of fish. The itch is very common. I have seen neighborhoods where almost every individual was affected. A sort of tetter, or whitish spots, spreading over parts of the body, is exceedingly common, but does not seem to affect the general health. It is of two kinds; one, in which the spots retain sensitiveness, and another, in which they are entirely insensible. The natives regard the latter kind as indicating approaching leprosy.

Ophthalmia is common. Besides the brilliance of a tropical sun, from which their light turban in no degree defends the eyes, it is probable that the general practice of keeping new-born infants in rooms but little darkened, and taking them into the open day, may have a tendency to produce this. I never saw a Burman squint. Lues venerea is much more rare than with us, and generally wears a milder form. There are, occasionally, some horrible cases. Of the goitre, said to be common in the Indian Ocean, I never saw a case; nor had any person of whom I inquired.

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Among children, worms seem to produce the most frequent and fatal diseases, probably owing to the want of animal food, and the unrestricted use of vegetables and fruits, ripe and unripe. Teething is far less hazardous than with us, and is rarely fatal. The natives scarcely think of ascribing any bad symptoms to the process of dentition.

There are many medical men, but few who are respectable in their profession. As a body, they are the worst of quacks. They are divided into two schools. One is called *Dat;* literally, "element." These give no medicine, but operate wholly by regulating the diet. They are, in general, the most respectable class, and, in many cases, succeed very well; particularly in fevers, where they allow an unlimited quantity of acidulated drink, particularly tamarind water. The other class is called *Say;* literally, "medicine." These go to the opposite extremes, giving enormous doses of the most heterogeneous substances. They sometimes boast that a particular pill is made up of forty, fifty, or sixty ingredients, deeming the prospect of hitting the cure to be in proportion to the number. The medicines are generally of a heating kind, even in fevers. In all the bazars are stalls of apothecaries, who display a most unimaginable assortment of roots and barks, pods and seeds. I have seen English walnut-shells exhibited prominently; indeed, whatever is astringent, is carefully saved. Mercury and arsenic have long been in use, and are, in general, given with discretion; but nearly all their remedies are drawn from the vegetable kingdom.

Both classes of doctors, occasionally, add conjuring and charms to their other practices, and many medicines are vended to neutralize the effects of these dreaded mysteries. As to anatomy, they know nothing. They indeed make pretensions to this science, and have books upon it; but the sum of their knowledge is, that the human body has three hundred and sixty bones, nine hundred veins, nine hundred muscles, discharges impurities by nine apertures! &c. Dissection is never thought of.

A favorite treatment, particularly for local pains, is *hni-king* — a practice similar to the champooing of the Hindus, but sometimes performed more roughly. For ordinary pains, the limbs and body are gently squeezed with the hands, or pressed and kneaded. For sharper pains, the elbow is employed, and for extreme cases, operation is performed by standing on the patient, with naked feet, and carefully moving about on the part affected. I found the gentler plan a great relief for pain in the bowels, or rheumatism, and exceedingly refreshing, after great fatigue. It

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often proved a delightful soporific, when nothing else would enable me to sleep.

The treatment of small-pox is very like that formerly practised in this country. The air is carefully excluded by curtains, and little or no medicine is given. The skin is occasionally washed with spirits, or the patient bathes in water. The latter plan seems eminently hazardous, but missionaries have not only bathed daily in cold water in every stage of the pustules, with safety, but found it a delightful relief.

The profession of midwifery is confined wholly to women, and it is exceedingly rare that any difficulty occurs. Their practice, however, seems very barbarous. It consists chiefly in hniking the patient, and frequently with the most revolting violence. After delivery, she is roasted before a hot fire for several days, while fresh air is carefully excluded from the apartment. If any difficulty afterward occurs, it is attributed to her not having been sufficiently sweated. This roasting exceeds in severity any thing which we should think endurable. The amount of wood allowed for this purpose would suffice the family, in ordinary times, for months.

Funerals are conducted with many demonstrations of grief on the part of immediate relations, or hired mourners. No sooner is a person dead, than the nearest female relatives set up loud lamentations, talking the while, so as to be heard far and near. The house is soon filled with the friends of the family, who suffer the relations to vent their grief, while they assume all the necessary cares and arrangements. The body is washed in warm water, and laid out upon a mat or couch, in good clothing; generally white, which is the mourning color. A coffin is prepared, ornamented more or less, according to station, in which the corpse remains several days, when it is carried in procession to the place of the dead, and there burned, with the coffin. Sometimes the place of the viscera, and parts of the coffin and funeral car, are stuffed with gunpowder; so that, when the conflagration reaches a certain point, the deceased is *blown up* to the Nats! Exploded into heaven! The charges are borne by the friends, who bring to the house money and gifts, amounting sometimes to a considerable surplus. The principal expenses are the customary donatives to priests, who benefit largely on these occasions; but the funeral cars are often costly, and it is usual to give alms to the poor.

Infants are carried to the grave in their basket cradle, sus-

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pended from a pole between men's shoulders, with a neat canopy of fringes, drapery, &c. The mother, instead of being dressed up for the occasion, follows weeping, clad in the common and soiled raiment, worn during her maternal assiduities, around the bed of death. They are not burned, but buried; and the cradle, placed upside down on the grave, preserves for a while the identity of the spot, in an appropriate and touching manner. All are buried, without burning, who are under fifteen years of age, or die of small-pox, or in child-birth, or are drowned.

When a rich man dies, the body is cleansed of the internal viscera, and the fluids squeezed as much as possible from the flesh. Honey and spices are then introduced, and the body, encased in beeswax, remains in the house sometimes for months. When the time for burning arrives, the town wears the appearance of a holiday. Musicians are hired, relations are feasted, and throngs of people attend in their best clothes. The body, when brought out, is placed on a sort of triumphal car, some resisting, and others propelling, with such earnestness and confusion, that the coffin seems in danger of being dropped between the house and the car. One party cries, "We will bury our dead;" the other vociferates, "You shall not take away my friend." When placed in the car, the same struggle is renewed, and two or three days are spent in this manner; the people manifesting all the jollity of a festival. It is, of course, understood that the resistance must not be serious; and the party who carry out the body ultimately succeed. The rest of the ceremony resembles the funeral of a priest, described in a subsequent chapter. Sometimes the body is carried round about, that the ghost may not find its way back to the house. The remains of great personages, after burning, are collected in small urns of glass, ivory, gold, or silver, and preserved in the family. Persons dying of cholera, which is deemed infectious, are not burned, but must be buried the same day.

The following account of the burning of an At-wen-woon's wife, from Crawfurd,* gives a very satisfactory idea of a court funeral, which I had no opportunity of seeing.

"The insignia of the At-wen-woon were borne in front; then came presents for the priests, and alms to be distributed amongst the beggars, consisting of sugar-cane, bananas, and other fruits, with garments. An elephant, on which was mounted an ill-looking fellow, dressed in red, followed these. The man in red had in his hands a box, intended to carry away the bones and

* Journal of an Embassy to the Court of Ava.

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ashes of the deceased. This, it seems, is an ignominious office, performed by a criminal, who is pardoned for his services. Even the elephant is thought to be contaminated by being thus employed, and for this reason an old or maimed one is selected, which is afterwards turned loose into the forest. A band of music followed the elephant; after which came a long line of priestesses, or nuns, all old and infirm; then came ten or twelve young women, attendants of the deceased, dressed in white, and carrying her insignia. The state palanquins of the deceased and her husband; the bier; the female relations of the family, carried in small litters, covered with white cloths; the husbands' and male relations on foot, dressed in white, followed in order. The queen's aunt; the wives of the Woon-gyee, the At-wen-woon's, and Woon-dauks, with other females of distinction, closed the procession.

"The body was conveyed to a broad and elevated brick terrace, where it was to be burnt. We assembled on this to see the ceremonies to be performed. The coffin, which was very splendid, was stripped of the large gold plates with which it was ornamented, and the class of persons whose business it is to burn the bodies of the dead, were seen busy in preparing the materials of the funeral pile. This is a class hereditarily degraded, living in villages apart from the rest of the inhabitants, and held to be so impure that the rest of the people never intermarry with them. By the common people they are called *Thuba-raja*, the etymology of which is uncertain; but their proper name is *Chandala*, pronounced by the Burmans *Sandala*. This is obviously the Sanscrit name of the Hindoo outcasts. The Chandalas, united with the lepers, beggars, and coffin-makers, are under the authority of a Wun, or governor; hence called *Leso-wun*, or 'governor of the four jurisdictions.' He is also occasionally called A'-rwat-wun, which may be translated, 'governor of the incurables.' This person is by no means himself one of the outcasts, but, on the contrary, a dignitary of the state. Like all other public functionaries, he has no avowed salary, but draws his subsistence from the narrow resources of the degraded classes whom he rules. Their villages are assessed by him in the usual manner; and being invested with the administration of justice over these outcasts, he draws the usual perquisites from this resource. A considerable source of profit to him also is the extortion practised upon the more respectable part of the community. The scar of an

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old sore or wound will often be sufficient pretext to extort money from the individual marked with it, to enable him to escape from being driven from society. If a wealthy individual have a son or daughter suffering from leprosy, or a disease which may be mistaken for it, he will have to pay dearly to avoid being expelled, with his whole family, from the city. The Chandalas, or burners of the dead, were represented to me as having originated in criminals condemned to death, but having their punishment commuted. They differ from the Taong-m'hu in this — that the punishment of the former descends to their posterity; whereas that of the latter is confined to the individual.

"In a short time, the mourners, consisting of the female relations and servants of the deceased, sat down at the foot of the coffin, and began to weep and utter loud lamentations. Their grief, however, was perfectly under control; for they ceased, as if by word of command, when the religious part of the ceremony commenced. It sometimes happens that, when the families of the deceased have few servants or relations, hired mourners are employed for the occasions. The first part of the office of the burners was to open the coffin, turn the body prone, bend back the lower limbs, place six gilded billets of wood under its sides, and four over it. The Rahans, or priests, had hitherto neither joined the procession nor taken any share in the funeral rites, but were assembled in great numbers under a shed at no great distance. The high-priest, or Sare d'hau, and another priest, now came forward, and, along with the husband, took in their hands the end of a web of white cloth, of which the other was affixed to the head of the coffin. They sat down, and the friends and principal officers of government joined them. The priest, followed by the assembly, with their hands joined, muttered the following prayer or creed, viz. 'We worship Boodh; 'We worship his law;' 'We worship his priests;' and then repeated the five commandments — 'Do not kill;' 'Do not steal;' 'Do not commit adultery;' 'Do not lie;' 'Do not drink wine.' The husband poured water upon the cloth from a coco-nut shell, pronouncing, after the priest, these words: 'Let the deceased, and all present, partake of the merit of the ceremonies now performing.' The assembly pronounced the words, 'We partake;' or, 'We accept.' The pouring of water upon the ground is considered by the Burmans the most solemn vow. It is as if it were calling the earth to witness, or rather the guardian Nat, or tutelary spirit of the place, who, it is supposed, will hold the vow in remembrance, should men forget it. Two other

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priests followed the first, repeating the same, or similar prayers and ceremonies. After this, the company retired to some distance, and fire was set to the funeral pile. Notwithstanding the pomp and parade of this ceremony, it was, upon the whole, not solemn, and indeed, in all respects, scarcely even decorous. The persons not immediately concerned in the performance of the funeral rites, laughed and talked as at a common meeting; and the solemnity of the occasion seemed to affect no one beyond the husband, the son, and the female relations."

Among the chief amusements are the drama, dancing, tumbling, music, athletic feats, and chess. The first four of these, as with other nations, are generally connected in one exhibition. The dramatic representations are rather respectable; though the best performers are generally Siamese, who, in these matters, are said to excel all others in India. The performances are always open to the public, generally under a temporary canopy, extended over the street; and in passing, I sometimes stopped a few moments, but not long enough to understand the plot. The dresses are modest, but showy, and apparently expensive. Symmes pronounces the dialogue to be "spirited, without rant, and the acting animated, without being extravagant."

Clowns, harlequins, and buffoons, whose performances are not different from our own, fill up the intervals between the acts. Theatres are not established at any appropriate building. The actors are always perambulatory, and perform at the sole expense of persons giving an entertainment.

The dancing is the reverse of ours; being performed with very slow and stately movements, and less with the feet than with other parts of the body. The dancer walks round the stage, extending his arms, and placing himself in every possible attitude. The head, arms, back, wrists, knees, and ankles, are strained this way and that, keeping time to loud music. No figures or combinations are attempted, but each dancer makes gesticulations, according to his own ideas of gracefulness. Males and females do not dance together; indeed, there are scarcely any female dancers, the men assuming female costume for the occasion. Their long hair, done up *à la femme*, makes the deception so complete that strangers are confident they are females. The English practice of dancing, *one's self*, for amusement, is quite astonishing in all parts of India. The effort seems downright drudgery, and the more absurd as they can have it done for them, better, and

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yet so cheap, by those whose profession it is! I have often been watched with astonishment while walking backward and forward on the shore, when my boat was moored for the night. They are amazed that a man who might sit, should choose to walk, or that, if able to lie down, he should choose to sit.

The boxing differs little from similar abominations in England except in being conducted with far less barbarity. The first appearance of blood terminates a contest.

Cock-fighting is very prevalent in some parts of the country. The fowls are of extraordinary courage, and the spurs are armed with gaffles. Engagements of this kind may be seen daily in the streets.

Foot-ball is very common, and played with great skill. The ball is a hollow sphere, of split ratan, from six to ten inches in diameter, which, being perfectly light, is thrown high in air at each stroke. The object is to keep it aloft. It is struck not only with the instep, but with the head, shoulder, knee, elbow, heel, or sole of the foot, with almost unerring precision. This is certainly a remarkable amusement for sedentary Orientals, and seems to be derived from the active Chinese, whom I have seen at this game in several other parts of the East.

Chess is common, especially among the better classes. It is in some sort sanctioned by the sacred books; at least, instances are there recorded of celestial personages having played at the game. The board is like ours; but instead of a queen, they have a prime minister, whose moves are more restricted.

All games of chance are strictly forbidden by their religion, and may be said to be generally avoided. Several such games are, however, in use. One of these is played with cowries thrown into a bowl, and seems to be the same practised by schoolboys in America, called *props*. It prevails extensively, and the jingling of the shells may often be heard all night. I several times saw dominoes played. Card-playing is by no means unknown, though less general than many other games. The card is about the size of ours, but the pack is more numerous and more beautiful. I had one offered me for sale for about twenty dollars, which had elaborate paintings on every card.

The people may be said to be addicted to music, though few are skilful in producing it. The common street music is horrible; but among the great men I found several performers, who showed not only great skill, but genuine taste. It is remarkable

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that all their tunes are on a minor and plaintive key, abounding in semitones and slurs.

Their variety of instruments is not large; and, I think, are all specified in the following enumeration: —

Beating the Gong.

The *Moung*, or gong, is a sort of bell, shaped like that of a clock, or a shallow wooden bowl with the edge turned in, composed of tin, bismuth, and copper. It is evidently borrowed from the Chinese, though made by themselves. It is of various sizes, from a diameter of three or four inches, to that of twenty or thirty. It is struck with a mallet covered with rags or leather, and produces a deep, solemn tone, not unpleasant.

The *Pan-ma-gyee*, or drum, is not unlike our great band-drum, but much heavier, being made, as all their drums are, of solid wood, excavated. The parchment is stretched by the same arrangement.

Drums.

The *Tseing*, or *S'hing*, or *Boundaw*, is a collection of small drums, suspended round the inside of a richly-carved frame of wood, about three feet high. They regularly diminish in size from that of a two-gallon measure to that of a pint. The player sits within the circle, and with his hands produces a rude tune or accompaniment. Drumsticks are not often used. In the full band the boundaw is never omitted.

The *Megoum*, or *Me-kyoung*, is a guitar, in the shape of a crocodile, with the strings extending from shoulder to tail, supported by a bridge in the centre, and played with the fingers.

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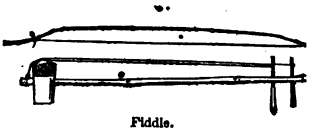
The *Soung* is a harp, and resembles that used in Wales, but much smaller and less perfect. At one end of a hollow base an arm rises with a full curve, to which the strings being fastened, it gives them different lengths. The performer gives semitones by applying the finger of the left hand, occasionally, near the end of a string, which has the effect of shortening it. He performs however, in general, with both hands. I have heard really delightful music from this instrument. It is of various sizes, from two to four feet long.



Fiddle.

The *Tey-au*, or *Ta-yaw*, is a violin, with two or three strings, played with a bow. The belly is sometimes carved out of a solid piece. The tone is far from being pleasant.

The *Kyay-wyng* is a collection of twelve or sixteen small gongs, set either in a square or circular frame, varying in their tones according to a just scale. They are struck with small sticks an inch in diameter and six or seven long, covered with cloth. From this instrument, also, accompanied by the voice, I have heard very sweet music, particularly when performed upon by the Meawade Woongyee at Ava. It is an instrument common to all Farther India, and deserves to be introduced into Europe.

The *Kyay-Kouk*, called by Symmes *Kyezoup*, is a similar instrument, differing only in the form of the frame in which the gongs are fixed.

The *Pa-to-lah* is a row of flat pieces of bamboo, the largest two inches broad, and twelve or fifteen long, placed on horizontal strings, and struck with a little hammer in each hand. It is very ancient, and has doubtless given rise to our instrument resembling it, made of pieces of glass.

The *Pay-looay* is a sort of hautboy. The sound is that of an inferior flute. The mouth-piece is like that of a clarionet.

The *Hneh* is a clarionet without keys, the end opening very wide, like a trumpet. The sound is keen and shrill. It is always in the public bands of music, but I never heard pleasant tones from it.

It is remarkable that Burmans are entirely ignorant of whistling. I have seen them stare intently on a person who did so, and saying to one another, in surprise, "Why! he makes music with his mouth!"

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The manufactures of this country are by no means contemptible, and many trades are carried on skilfully, particularly in large cities.

Ship-building, on European models, is conducted on an extensive scale at Rangoon. Colonel Franklin computes that, from 1790 to 1801, three thousand tons were built thus in that city. The cost of such vessels is a third less than at Calcutta, a half less than at Bombay. Native vessels are very numerous, owing to the absence of roads, and the great size and number of the water-courses. These are very ingeniously constructed, and admirably adapted to inland navigation, though utterly unlike any thing seen in this country. Some of them are of two hundred or two hundred and fifty tons burden. The canoes are often large enough to carry eight or nine tons. In excavating these, they do not first remove half the tree, but open only a narrow groove, and, after the excavation, widen it by fire. A single log thus makes a boat seven or eight feet wide. When opened to this extent, it is common to add a board, a foot wide, round the edge.

Good earthen ware is made in several parts of the empire, some of which is exported. It consists for the most part of water-jars and cooking utensils, of various sizes, generally unglazed. These are said to be the best made in India, and are very cheap. A jar the size of a common dinner-pot costs but about three cents. Some of them are the largest I ever saw, and contain from sixty to one hundred gallons, thick, black, and well glazed.

Burman Lamp.

The lamps are of earthen ware, about eight inches high, much on the ancient classical model. The wick is the pith of a twig.

They make no porcelain, and indeed need very little, their utensils of turned wood, and their lackered cups and boxes answering the purpose. Specimens of this lackered ware have been sent home by many of the missionaries. They are first woven, like a basket, of fine split ratan, and rendered water-tight by successive layers of varnish. The figures are scratched on with a sharp style, and colored by spreading on paint, which abides in these traces, but is wiped off with a cloth from the smooth surface. Of these boxes, &c., there is a great variety; some large enough to contain a bushel. Those about four inches in diameter, and the same depth, are generally used as coon-boxes. The best of this ware is made by the Shyans.

Jewelry is made at all the principal places, but it is rare that

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any thing of much taste and beauty is produced in this way. Embossing and filigree work form their chef d'œuvres; and some specimens which I brought home, would do honor even to a Chinese. One of these is a silver box, such as is used for the tempered quick-lime in coon; another is a coco-nut shell, on which are the twelve signs of the zodiac, according to their names and ideas. I have never seen more beautiful embossing than these present. Gems are beautifully cut and polished.

In gilding they certainly excel; putting on the leaf with great precision, and making it resist dampness. No European picture-frames, though kept with the greatest care, withstand the long and pervasive damp of the rainy season. But these artists make their gilding endure not only in the house, and on the iron tees of pagodas, but even when spread over common mortar on the outside of a building. To give both smoothness and tact, they use nothing but the common thitsay (literally "wood-oil") of the country, which is laid on repeatedly, like successive coats of black paint.

Assaying Silver.

The assayers of precious metals are expert and exact; and, as money goes by weight, and is, therefore, constantly getting cut to pieces, and alloyed, these persons are numerous. I saw a couple of them at work in the Rangoon custom-house, and presume the sketch will make the process intelligible. A small furnace is set in the earth, urged by a double bellows, made of two large bamboos. From each bamboo a small tube near the bottom conveys the air directly to the fire. The melted metal is cast into cakes, weighing two or three dollars, and thus passes into circulation, to be again cut into pieces as occasion may require.

Cotton and silk goods are made, in sufficient quantity to supply the country. Some of them are fine and beautiful; but in general they are coarse and strong, and always high-priced. In get-

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ting the seed from the cotton, they universally use a small and ingenious machine, of which a good idea may be got from the picture. It consists of two small cylinders, in contact, one of which, moved by a crank, turns the other: the cotton is drawn through, and leaves the seed behind. One person cleans thus ten viss, or thirty-six pounds, per day. About two thirds of the weight is left in seed. The seeds, sprinkled with oil, are used for torches at festivals, &c., in the open air. The whole process of making cotton and silk goods from the raw material is managed by women. The spinning-wheel is like ours, only smaller, and without legs, as the people sit on the floor. In preparing the rolls, they have nothing like cards, and, after whipping it fine with a furrier's bow, they form the rolls with their fingers.

Cleaning Cotton.

Their loom differs in no respect, that I could discover, from our common loom in America, except that for foot-paddles they have rings or stirrups, in which the feet are placed. When figures are to be introduced, however, the mechanism is ingenious, and the labor very tedious. The colors for this purpose are each on a separate bobbin, or shuttle, passed back and forth with the finger, as the weaving advances. In this manner, the stripes have both warp and woof of the same color, like ribbons put together. Sometimes a more curious process is adopted, which carries the figure aside into other stripes, in a manner which no British loom could imitate. To comb the warp, they use the fruit of the Sahthah, a strong grass, eight or ten feet high, with jagged, thorny leaves. The fruit is the size of an ostrich egg, having a shell like a young pine bur. This being removed leaves a sharp, strong hair, which makes an excellent brush for the purpose.

The process of dyeing is well understood, and the colors beautiful and various; but, probably for want of proper mordants, or from frequent wetting and strong sun, they are apt to be transient. The colors of silks, however, are permanent.

Near Summei-kyoung saltpetre is obtained; and the principal occupation of many of the inhabitants of that region is the manufacture of gunpowder. This is of pretty good quality, but the process of making it I had no opportunity of seeing. In making fire-works, which are liberally used on public occasions, particu-

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larly rockets, they display great ingenuity. Some of them are of incredible magnitude. I have seen some from eight to twelve feet long, and four to seven inches in diameter. They are sometimes still larger. Cox declares that when he was at Ava, he saw some made which contained ten thousand pounds of powder each. If such were the fact, which seems impossible, the powder must have been exceedingly weak. Large rockets are made of a log of mahogany, or other tough wood, hollowed out, and well hooped with strong ratans or thongs of raw hide.

Iron ore is smelted in several districts, and forged into implements at all the principal places. But they cannot make steel, and receive that article from England, by way of Bengal. Their chief tool, and one used for all manner of purposes, from the felling of a tree to the paring of a cucumber, is the dah. The handle is like that of a cleaver, and the blade like a drawing-knife. It is also a prominent weapon, and, when made for this purpose, is somewhat more long and slender.

Brass is compounded and wrought with more skill than is shown in almost any other of their manufactures. A good deal is made in sheets, and wrought into water-vases, drinking-vessels, spittoons, &c. The latter are always of one form, viz. that of a vase with a very wide top. See the drawing, page 186.

In casting bells, Burmah transcends all the rest of India. They are disproportionately thick, but of delightful tone. The raised inscriptions and figures are as beautiful as on any bells I have seen. They do not flare open at the mouth, like a trumpet; but are precisely the shape of old-fashioned globular wine-glasses, or semi-spheroidal. Several in the empire are of enormous size. That at Mengoon, near Ava, weighs, as the prime minister informed me, eighty-eight thousand viss — more than three hundred and thirty thousand pounds! It seems almost incredible; but if any of my readers, interested in such matters, will make a computation for themselves, they will find it true. The bell, by actual measurement, is twenty inches thick, twenty feet high, including the ear, and thirteen feet six inches in diameter.* The weight was ascertained by the Burmans, before casting, and its bulk in cubic inches proves them correct. It is suspended a few inches from the ground, and, like their other great bells, is without a tongue. That at Rangoon is not much smaller. It

* A friend, distinguished as a civil engineer, computed the weight, from this measurement, to exceed 500,000 pounds, supposing the bell-metal to consist of three parts copper and one part tin.

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will be recollected that the largest bell in the United States does not exceed five thousand pounds. The Great Tom, at Oxford, in England, is seventeen thousand pounds, and the famous, but useless bell at Moscow, is four hundred forty-four thousand pounds.

Gongs are made at or near Ava; but I could not see the process. Kettles, ornaments, images, &c., are nicely cast at the capital.

Two kinds of paper are made by Burmans. One is a thin, blackened pasteboard, made of macerated cane, and used for writing upon with a pencil of soap-stone. From this the writing may be removed with a sponge, as from a slate. Sometimes, though rarely, it is made white, and written on with ink. The other is a thin, but very strong paper, rather fine, and used in the manufacture of umbrellas. English and Chinese papers are sold in the bazars. The umbrellas are framed of bamboo, and covered with glazed paper, and ornamented inside with flos silk, like a rose on a blanket. They cost from twenty-five to fifty cents apiece, and will last two or three seasons. I saw various manufactories of them in the upper cities; but the seaboard is chiefly supplied from China, by way of Penang.

Along the coast, salt is made to a considerable extent; but solar evaporation, so far as I could learn, is not resorted to. It is a monopoly of government, and yields a considerable revenue. The process is hasty and imperfect, and so conducted that little or nothing can be done but in the months of February, March, and April. Each manufacturer pays a tax of about forty ticals, without reference to the extent of his works. The article, though thus taxed, is but half the price, or less, which it costs when cheapest in Bengal, seldom averaging more than fifty cents per bushel.

The manufacture of marble is almost confined, as has been stated, to images of Gaudama. They are made principally at the quarries near Sagaing, a few miles from Ava. The export of these idols is prohibited, but some may be obtained from the Tenasserim provinces.

Glass is not made at all; nor do the habits of the people require it. Good cordage, even to large cables, is made of coir, or coya, the bark of the coco-nut tree. Fishing-nets and small cordage are truly beautiful. Sandal-makers are numerous, and their work handsome and durable; but boots and shoes, in our mode, they cannot make. Foreigners, however, find no difficulty in getting them made by Chinese, who live in all the towns, and make almost any thing, if the pattern be furnished.

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CHAPTER IV.

Government — Orders of Nobility — Grades of Community — Magistracy — Laws — Division of Property.

The monarch is absolute. Custom and convenience require him to ask counsel of the nobles touching important matters, but he is not bound to adopt it. Indeed, he often treats his courtly advisers with contempt, and sometimes with violence — even chasing them out of his presence with a drawn sword. On a late occasion, for a very slight offence, he had forty of his highest officers laid on their faces in the public street, before the palace wall, and kept for hours in a broiling sun, with a beam extended across their bodies. He is, however, seldom allowed to know much of passing events, and particularly of the delinquencies of particular officers, who are ever ready to hush up accusations by a bribe to their immediate superior. No office, title, or rank, except that of the king, is hereditary. Promotion is open to all classes.

Next in rank to the royal family are the woon-gyees, (from woon, *governor*, and gyee, *great*,) or public ministers of state. Of these there are commonly four, but sometimes five or six, forming a court or council, which sits daily in the lōt-dau. His majesty is sometimes, though rarely, present at the deliberations. Royal acts are issued, not in the king's name, but in that of this council. Causes of every kind may be brought here for decision.

Below these are the woon-douks, (from woon, *governor*, and douk, *prop*,) or assistant woons, who attend at the lōt-dau, and express their opinions. They have no right to vote, but may record their dissent. They coöperate in carrying into execution great matters of state policy, and are often exceedingly influential.

Of about the same grade, but rather inferior, are the a-twen-woons, (from a-twen, *inside*, and woon, *governor*,) of whom there are generally from four to six. These constitute the cabinet, or privy council; and have access to his majesty at all times. They do not act publicly as king's officers, nor sign imperial documents, but are in daily session in a room near the palace. Their influence with the king procures them great respect, and many bribes.

There are six or eight government secretaries, called sa-re-dau-gyee, (*great government writers*,) whose business is similar to

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that of the state secretaries. It is not necessary to describe minutely the other grades of officers. They descend, in regular progression, down to the head-man of a hamlet; each exercising arbitrary sway over those next beneath.

The life of men in power is divided between idleness, sensuality, intrigue, and oppression. To their superiors they cannot without danger avoid flattery, fawning, and deceit. From inferiors they derive a maintenance by fraud, deceit, bribery, and violence. General knowledge is beyond their reach, for the books of the country do not contain it. The liberality and intelligence gained from intercourse with foreigners is wanting, for this also they do not have. From first to last, they are, with few exceptions, harpies, who seek only their own advantage, and neither love nor pity the people. The country labors under the curse which Jehovah threatens to send upon a wicked people — "Governors who should be like fire among the wood, and like a torch of fire in a sheaf; who should devour all the people round about, on the right hand and on the left."

Orders of nobility are marked by the tsa-lo-áy, or gilded necklace. The particular grade is indicated by the number of chains composing it, which are united at different places by bosses. Three strands of common chain-work indicate the lowest rank; three, of more curious construction, the next above; then come those of six, nine, and twelve; which last is the highest for a subject. Chief princes of the blood wear eighteen, and the monarch himself twenty-four.

The community is, by common estimation, divided into eight classes — the royal family, great officers, priests, rich men, laborers, slaves, lepers, and executioners,* and perhaps some others. Even among these are different degrees of respectability. None of the classes constitute an hereditary caste, except lepers and slaves of pagodas. The latter are the most respectable of all outcasts. All, except slaves and outcasts, may aspire to the highest offices, which are frequently filled by persons of low origin.

The legislative, executive, and judicial functions are not separated, but a measure of power in each is enjoyed by every officer. Hence arise innumerable and shameful abuses. Having no salary, every government-man regards his district, or office, as

* Executioners are reprieved felons, dead in law, and marked by a tattooed circle on the cheek, and often by the name of their crime tattooed in legible letters upon their breast. They are not allowed to sit down in any man's house, and all intimacy with them is forbidden.

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his field of gain; and hesitates at no measures to make it profitable. Most of the rulers keep spies and retainers, who discover who has money, and how it may be got. Accusations of all sorts are invented, and the accused has no way of escape, but by a present. Real criminals may almost invariably elude justice by a bribe, if it bear some proportion to the magnitude of the offence. Gangs of robbers frequently practise their trade by the connivance of a ruler who shares their gains. One of the native Christians, who had been in the employ of a ruler before his conversion, assured me, that often, on finding some one who had laid up a little wealth, his master would employ some retainer, to place a few goods under the intended victim's house, by night, in order to bring against him the charge of theft. In the morning, it would be loudly proclaimed that this retainer of the great man had been robbed. A general search would ensue, and the goods being soon detected under the victim's house, the evidence would be declared complete. The wretched man, whose only fault was thrift and saving, would be condemned to some severe punishment, and escape only by paying a fine as great as it was supposed he was able to bear.

It would require greater space than can here be spared, to give any correct conception of the general misrule of men in power. We give one other instance. The late war having introduced into Rangoon and vicinity the Bengal coins, the woon-gyee engaged largely in making four-anna pieces, which were really worth but two. They were soon well known, and only passed for their real value. The incensed great man sent the herald about the city, proclaiming that whoever objected to take them at their nominal value, should suffer a specified fine and imprisonment. Business was for a while completely checked, and at length, after making some severe examples, he was obliged to let the people return to *weighing* their money, as before.

An absolute monarch being, in fact, proprietor both of his domains and his people, he cannot but see that the number of his subjects, and their prosperity, form his true greatness and honor. Hence, though he may be a bad man, prudence and policy dictate a rule which shall minister to the general good. It seems ever to have been thus in Burmah. The king enacts salutary laws, and views his people with kindness; but sycophants and intriguers pervert his plans, and frustrate his intentions. Around Ava, his personal knowledge, and accessibleness to petition through many avenues, check the movements of unprincipled nobles, and spread comparative peace and security. Hence the

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superior populousness of that vicinity. The following account of the system of provincial administration is extracted from "Crawfurd's Embassy to the Court of Ava;" that gentleman having had, by several month's intercourse with Burman officers, a better opportunity than myself of ascertaining these points. I allow myself to dwell on this topic, as giving the reader an opportunity of judging of the state of the country and degree of civilization.

"The country is divided into provinces of very unequal size; these into townships, the townships into districts, and the districts into villages and hamlets, of which the number in each is indefinite. The word Myo, [Myu,] which literally means a fortified town, is applied both to a province and a township; for there is no word to distinguish them. The province is, in fact, an aggregate of townships; and each particular one derives its name from the principal town within its boundary, being the residence of the governor. The district or subdivision of the township, in like manner, takes its name from the principal village within it. This arrangement somewhat resembles that which prevails in China, although much ruder. The governor of a province is called Myo-wun, and is vested with the entire charge of the province, civil, judicial, military, and fiscal. The Myo-wun commonly exercises the power of life and death; but in civil cases, an appeal lies from his authority to the chief council at the capital. All the public business of the province is transacted in an open hall, called a Rung, with the epithet *d'hau*, or royal.

"The government of the townships is intrusted to an officer, named a Myo-thu-gyi. These words, commonly pronounced by us, and by the Mohammedans, Myo-su-gi, may be interpreted 'chief of the township;' for the word 'thu' means *head*, or *head-man:* the others have been explained. The districts and villages are administered by their own chiefs, named Thu-gys; in the latter instance the word 'rua,' pronounced 'yua,' a *village*, or *hamlet*, being prefixed. These are all respectively subordinate to each other.

"No public officer under the Burmese government ever receives any fixed money-salary. The principal officers are rewarded by assignments of land, or, more correctly, by an assignment of the labor and industry of a given portion of the inhabitants; and the inferior ones by fees, perquisites, and irregular emoluments, as will be afterwards explained. Extortion and bribery are common to the whole class.

"The executive and judicial functions are so much blended in

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the Burmese form of administration, that the establishments peculiarly belonging to the latter are not very numerous. At the capital there is a judicial officer of high rank, called the Ta-rama-thu-gyi; the principal administration of justice, at the capital, at least, appears in former times to have been conducted by this officer, but he seems now to have been deprived of the greater part of it by the encroachments of the two executive councils. The inducements to this, of course, were the profits and influence which the members of these bodies derived from the administration of justice. The three towns, with their districts, composing the capital, have each their Myo-wun, or governor, and these are assisted in the municipal administration of their respective jurisdictions by officers named Myo-charé, commonly pronounced Myo-sayé, meaning 'town scribe.' They are in reality, however, a sort of head constables, and well known as such to all strangers, as the busy, corrupt, and mischievous agents of the local authorities. The palace, from its peculiar importance in Burman estimation, has its own distinct governors, no less than four in number, one to each gate; their name, or title, is Wen-m'hu; they have the reputation of having under their authority each a thousand men. In the municipal or provincial courts, there is an officer called the Sit Kai, who is a kind of sheriff or principal conservator of the peace, and, in imitation of the councils at the capital, an officer named Na-kan-d'hau, who discharges the office of public informer. Most of the Burman officers in the provinces, down to the Rua-thu-gyi, or chief of a village, have assessors of their own nomination, called Kung, who take the drudgery off the hands of their chiefs, leaving the decision to the latter. A Myo, or town, it should be observed, is divided into wards, or Ayats, each of which is under the direction of an inferior police-officer, called the Ayat-gaong. The most intelligent and active officers connected with the administration of justice, are the Shenès, or pleaders. These persons are described as being tolerably well acquainted with the law and its forms, and are occasionally useful and industrious. To each court and public officer there are attached a competent number of Na-lains, or messengers; and annexed to the principal courts is always to be found the T'haong-m'hu, or executioner, with his band of branded ruffians.

"The Myo-thu-gyis and Rua-thu-gyis, or chiefs of townships, districts, and villages, exercise a limited judicial authority within their respective jurisdictions, and are answerable for the conservation of the peace. Appeals, in most instances, lie from their authority to that of the provincial officers. In civil cases, these

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inferior officers try all causes subject to appeal; but in criminal ones, their authority is limited to inflicting a few strokes of a ratan, and they can neither imprison nor fetter. In all cases of any aggravation, it is their duty to transmit the offender to the T'haong-m'hu, sheriff, or executioner of the provincial town. The authority of the chief of the township was, of course, somewhat more extended than that of the district or village, and it rested with him to hear and decide upon causes where the parties belonged to different districts or villages. When the chief of towns or villages failed to produce offenders under accusations, they were made to answer the accusation in their own persons at the provincial courts."

The written code, civil and penal, though severe, is, on the whole, wise and good; but is little better than a dead letter. It is principally derived from the Institutes of Menu. This work, of great celebrity among the Hindus, was translated into English by the late Sir William Jones. It seems to have been received by the Burmans from Arracan, but at what period is not certain. Their translation is called *Dam-a-that*. Every monarch adds to it, or alters, as may please him; and under some reigns it bears little resemblance to the original. For all practical purposes it is almost a nullity, being never produced or pleaded from in courts. Rulers, from highest to lowest, decide causes according to their own judgment, or, more frequently, according to their interest. As a great part of their income is derived from lawsuits, they generally encourage litigation. They receive bribes unreservedly, in open court, and do not hesitate to accept the gifts of both parties. Their oppressions have scarcely any restraint but the fear of ruining their own interest by carrying matters too far. As to seeking the good of their country, or the promotion of justice, there appears to be no such thing thought of, except perhaps by the king and a few of those immediately about him.

The form of a judicial oath deserves insertion, as a curiosity. It is as follows: — "I will speak the truth. If I speak not the truth, may it be through the influence of the laws of demerit, viz. passion, anger, folly, pride, false opinion, immodesty, hard-heartedness, and skepticism; so that when I and my relations are on land, land animals, as tigers, elephants, buffaloes, poisonous serpents, scorpions, &c., shall seize, crush, and bite us, so that we shall certainly die. Let the calamities occasioned by fire, water, rulers, thieves, and enemies, oppress and destroy us, till we perish and come to utter destruction. Let us be subject to all the calamities that are within the body, and all that are without the

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body. May we be seized with madness, dumbness, blindness, deafness, leprosy, and hydrophobia. May we be struck with thunderbolts and lightning, and come to sudden death. In the midst of not speaking truth, may I be taken with vomiting clotted black blood, and suddenly die before the assembled people. When I am going by water, may the aquatic genii assault me, the boat be upset, and the property lost; and may alligators, porpoises, sharks, or other sea-monsters, seize and crush me to death; and when I change worlds, may I not arrive among men or nats, but suffer unmixed punishment and regret, in the utmost wretchedness, among the four states of punishment, Hell, Prita, Beasts, and Athurakai.

"If I speak truth, may I and my relations, through the influence of the ten laws of merit, and on account of the efficacy of truth, be freed from all calamities within and without the body; and may evils which have not yet come, be warded far away. May the ten calamities and the five enemies also be kept far away. May the thunderbolts and lightning, the genii of waters, and all sea-animals, love me, that I may be safe from them. May my prosperity increase like the rising sun and the waxing moon; and may the seven possessions, the seven laws, the seven merits of the virtuous, be permanent in my person; and when I change worlds, may I not go to the four states of punishment, but attain the happiness of men and nats, and realize merit, reward, and annihilation." A Burman seldom ventures to take the oath, not only from his terror of its imprecations, but from the expense. Captain Alves * states the following to be the charges in a certain case — "Administration of the oath, ten ticals; messenger for holding the book over the head, one tical; other messengers, two ticals; recorders, two ticals; pickled tea used in the ceremony, half a tical."

Trial by ordeal is very seldom used, but is not wholly unknown. It is practised in various ways. Sometimes the parties are made to walk into the water, and whichever can hold out longest under the surface, gains the cause. Sometimes it is by trying which can hold the finger longest in hot water or melted lead. A very common mode of punishment is the stocks, used also as a torture to extract confessions or bribes. The instrument resembles the one which is well known in Europe, only that it is so constructed as to raise the feet from the ground, if desired. The accused is thus raised sometimes till his shoulders or head barely touch the

* Report on Bassein.

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floor. In this painful position, he is glad to pay any demands in order to be lowered again. Burman prisons are so insecure as to make it necessary to resort generally to the stocks or iron fetters.

The following notices of Burman laws are deemed important, as throwing light on the character of the people. The wife and children of an absconding debtor are responsible for his debts; but a woman is not required to pay debts contracted by her husband during a former marriage. If a debtor wish to prosecute his creditor for vexatious endeavors to get his pay, his cause cannot be heard by the judge till the debt is first paid. Where several persons are securities for a debt, each security is responsible for the whole amount, so that the first one the creditor can lay hold of must liquidate the debt. The property of insolvents must be divided equally, without any preference of creditors. Property proved to be lost in any town, must be made good by a tax on the inhabitants, if the thief be not discovered. A man finding lost silver or gold receives, on restoring, one sixth; if other property, one third. The eldest son inherits all the arms, apparel, bed, and jewels, of his father; the remainder of the property is divided equally into four parts, of which the widow takes three, and the other children one between them. If a father give one of his sons a sum of money for the purposes of trade, that son returns the capital, without interest, at the death of the father, to be divided with the rest of the inheritance; but the gains are his own. Before a man's property can be divided, the widow must pay all his debts, and give a portion in alms.

The common punishments are, for minor offences, imprisonment, labor in chains, the stock, and fines. Then follow flogging, branding, maiming, slavery to pagodas, and death.

Theft is punished by putting the offender in the stocks, where he stays till his friends can raise money enough to appease the great man, beside making restitution. For repeated offences, imprisonment and fetters are added; and the incorrigible, when no longer able to pay fines, are tattooed with a circle on the cheek, or the name of the offence on their breast. Persons thus marked are deprived of all civil rights, that is, become dead in law, and are consigned to the class of executioners.

Capital punishment seldom occurs, and almost exclusively for murder and treason. It is inflicted by beheading, drowning, or crucifixion. The number of executions in the viceroyship of Rangoon is about twenty in a year. Killing a person of the laboring class, in the heat of passion, is punished by a fine of ten slaves, and proportionally up to seventy or one hundred slaves,

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for a person of higher rank. If a man insults another grievously, he must, if able, pay a proper fine; but if very poor, he is to be led through the town with his face smeared with charcoal. A libel is punished by inflicting the same penalty which would have been incurred by the fault unjustly charged upon another. But if the truth of the charge be proved, it is not a libel. Whoever refuses to appear before the judge, loses his cause.

A husband may administer corporal punishment to his wife, for encouraging too great intimacy with other men, neglect of domestic duties, quarrelsomeness, gadding about, meddling too much in the concerns of neighbors, or extravagance. He is first required, however, to admonish her repeatedly in the presence of witnesses. If she still remain incorrigible after a reasonable number of floggings, he may divorce her.

If a man accidentally set fire to a neighbor's house, he is fined one third the value of his body;* but if he was drunk, or in a violent passion at the time, he must pay the full value of his body. A woman whose husband has gone as a soldier, may marry again if she hear not from him for six years: if he went on business, seven years are required, and if on a religious object, ten. If a woman buy a man and marry him, and afterward divorce him, he is no longer a slave. If a father sell his child, and afterwards die possessed of property, so much of it as is equal to the price for which the child was sold must be paid to that child, in addition to his share of the inheritance. A slave sent to war and captured, is free if he escape and return. If a master violently beat his slave, his bond debt is reduced one third. If death ensue, the parents of the slave may claim twice the value of his body; and if there be no parents, that sum is paid to the judge. If a slave abscond from a master known to be cruel, there is no penalty for the person who receives and harbors him. If the master has not been cruel, he may exact full value of the slave's services for the time. If a man permit his runaway slave to be maintained by another during a time of scarcity, he cannot afterward claim him. A master may not seize his runaway in another village, but must notify the head-man, who shall deliver him up. If a stranger harbor a runaway, knowing him to be such, he is punishable as a thief; but if he be a near relation, there is no penalty.

If a man die insolvent, and charitable people choose to defray the expenses of a regular funeral, they are not chargeable with

* This will generally pay for the house of a common person.

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any of his debts; but if they be particular friends, or distant relations, they must pay one quarter of his debts; and if near relations, one half. The head-man of a village or district is held responsible for all robberies committed in his jurisdiction, and must make good the loss, with heavy fines, or produce the offenders.

Changing a landmark is punished by a heavy fine. Debts contracted by betting may be recovered from the loser, but not from his family or heirs. A man hurt in wrestling, or other athletic games, cannot recover damages; but if he be killed, the injurer must pay the price of his body. A woman or a child charging a man with bodily injury, may adduce, as evidence, marks of violence on their persons. But if a man charge a woman or a child in the same manner, such marks are not received as proof, but witnesses must be adduced. An empty vehicle must give place, on the road, to one that is loaded, and if loaded men meet, he who has the sun on his back must give way.

The value of the bodies of men and animals is fixed. Thus a new-born male child is four ticals, a female three, a boy ten, a girl seven, a young man thirty, a young woman thirty-five. Of rich persons twice these prices are exacted; and of principal officers still larger sums, rapidly increasing in proportion to rank.

In the provinces held by the East India Company, a salutary change has taken place in the administration of justice, though it is still susceptible of great improvement. The criminal code is nearly like that of Bengal, and the civil is founded on Burman practice, the Dam-a-that, and the Yesa-that or Raja-that, which last is a collection of decisions and laws made by successive kings. A qualified Burman is connected with every cutchery, who explains provincial customs for the information of the magistrate. The only tax on justice is a charge of ten per cent. on the amount of a suit, paid by the plaintiff, but which is not exacted of the very poor. One rupee is paid for a summons, and half a rupee for each subpœna to witnesses; but these also are remitted to the indigent. Professional pleaders are not allowed, but each party manages his own cause, or gets a friend to do it for him. The trial by jury has been partly introduced, and delights the natives. They deem the office of juryman honorable, and will accept no pay for their services. Changes also have been made in the mode of taxation, which tend to alleviate the condition of the people, though the entire amount assessed is about as before.

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Perhaps no country could have a better system for the division of property. The land is all regarded as belonging to the crown; but any one may occupy as much as he pleases, and in any place not already held by another. He has only to enclose and cultivate it, and it is his. If the boundary be not maintained, or the enclosed space be for several successive years unimproved, it reverts to the king, and may be taken up by any other. Of course there are no very large landholders; and it is worth no man's while to hold large unimproved estates.

This system does not in any degree prevent the regular inheritance, sale, or renting of estates; which proceed just as with us. The king himself often purchases lands. Mortgages, leases, &c., are also taken; but a man who loans money on mortgage has the entire use and income of the land or house, instead of a fixed rate of interest, and if not paid in three years, the property is forfeited to the lender, be it what it may.

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CHAPTER V.

Revenue — Commerce — Currency — Army — Navy — Slavery — Division of Time — Weights and Measures — Language — Literature — Degree of Civilization.

The revenue of the crown is derived from a tenth of all importations from abroad, tonnage, export duties, a stated tax on every family, and an excise on salt, fisheries, fruit-trees, and petroleum. Except the tax on families, which is generally required in specie, these are taken in kind. Whatever the government is obliged to purchase, is generally paid for in articles so obtained. A small part is exchanged for the precious metals. No tax is levied on lands or personal property. Unmarried men are not taxed, except in bearing their proportion of the assessment on families. The royal treasury is further replenished by fines, escheats, confiscations, presents, the produce of crown lands, and ivory, all of which belongs to the king.

Arbitrary assessments are made from time to time on particular provinces, districts, cities, or villages, from which the people have no escape. The royal order for a certain amount is transmitted to the local chief, who proportions at his pleasure the part each family shall pay, and takes care always to levy a larger sum than he is required to transmit. If a few men or boats are required, he is almost sure to call on those whom he knows will pay to be excused; and thus makes it an opportunity for taxing to his own benefit. The same is done when artificers or soldiers are required. Thus the general government is really poor, while the people are oppressed. It of course often happens that individuals assessed for their proportion of these multifarious exactions plead poverty. In such cases, the stocks or the ratan soon extract consent, and often compel persons to sell their little property, or even their children, to satisfy the demand.

All the worst features of this horrible system are seen in the case of the Karens, Toungthoos, Zebains, and other tribes mixed among the Burmans, and treated as inferiors and vassals. These poor creatures are taxed about fifteen ticals per family per annum, besides being subject to the exactions above named.

Princes, governors, and other principal officers, are allowed to

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collect, for their own benefit, the taxes from specified villages or districts, and generally exercise an unbridled spirit of extortion. Lower chiefs have the costs of litigation, &c. for their support, to which they add the profits of shameless bribery. The meanest subordinates contrive to make their posts lucrative; and even the keeper of a city gate expects occasional fees for allowing persons to pass through with their common burdens.

Of course, the welfare of every little province depends greatly on its local ruler. The only remedy, when exactions become intolerable, is to remove into a district more equitably governed. Such a course is necessarily attended with loss and inconvenience; and sooner than resort to it, the people endure much and long. It is, however, by no means uncommon for them to seek this relief. As the grants of district revenues are made by the fiat of the king, and revoked at his pleasure, no great man is sure of continued wealth. The loss of favor at court is attended with the immediate loss of his estates. All the local agents and officers being dependent on their feudal lord, they, too, hold an uncertain tenure. Thus, from highest to lowest, there is no encouragement to attempt the improvement of land or people. In all its ramifications, the government is a system of covetousness.

Among the possessions of the king, we must not omit to notice his elephants. He is regarded as owning all in the kingdom, and has generally from one to two thousand which have been caught and tamed. The white elephant, of which there is now but one, is estimated beyond all price. He is treated like a prince of the blood, and has a suite composed of some of the most prominent officers in the court. Indeed, the vulgar actually pay him divine honors, though this is ridiculed by the intelligent.

Burmah has considerable foreign commerce, but wholly carried on in foreign bottoms. The natives, however, perform coasting voyages, which they sometimes extend to Mergui and Chittagong, and, in rare cases, to Calcutta, Madras, and Penang.

The limited extent of sea-coast, now left to Burmah, furnishes but two good harbors, namely, Rangoon and Bassein. These are both excellent; but the latter has very little trade, and foreign vessels never go there.

The harbors in the British possessions are inferior to these. Mergui is very safe and easy of access, but very small. Amherst is middling, but approachable only by a narrow channel, which extends across the tide. Ships of three hundred tons or more

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may with caution go up to Maulmain, the channel being well buoyed, and pilots always to be had, at Amherst.

The number of clearances of square-rigged vessels from the port of Rangoon amounts to about a hundred annually.

The exports are teak-wood, cotton, ivory, wax, cutch, and stick lac, and in small quantities, lead, copper, arsenic, tin, edible birds' nests, indigo, amber, tobacco, honey, tamarinds, gnapee, gems, sharks' fins, orpiment, sapan-wood, and sea-slugs. The nine last-named articles are of such limited amount as scarcely to deserve notice. By far the most important item is teak, which is chiefly sent to Calcutta and Madras. The value of this article alone amounted, in former years, to £200,000 per annum. It is now not more than a fifth part of that quantity. About two million pounds of raw cotton is sent to Dacca, where it is used in the manufacture of the fine muslins for which that place has been so celebrated. The Burman collector informed a merchant at Ava, that about thirty million pounds are sent up the Irrawaddy, annually, to China; but Colonel Burney estimates it at about four millions. Nearly four millions per annum are sent to Arracan. None is exported in the seed. The sea-slug is derived from the coasts of Mergui. It is commonly called *Biche de mer*. It is a large marine worm, somewhat resembling a leech, which, when properly cured, is regarded as a great luxury by the Chinese. The mode of curing is to boil them in salt water, and then dry, or perhaps smoke them. There are three principal kinds — black, red, and white. The white sell at ten to twelve dollars per picul, (one hundred thirty-three pounds,) the red for twenty-five dollars, and the black for fifty dollars. Of each of these there are various sizes. Some, when dried, are seven or eight inches long, and one and a half in diameter; others are not larger than a man's finger. The sharks' fins have a skin which is valued for polishing substances in the manner of fine sand-paper. Their chief value is for the tendons, which are an article of food with the Chinese. They are drawn out and dried, resembling in this state silver wire, and are used in soup, as the Italians use vermicelli. Gnapee is made from prawns, shrimps, or any cheap fish, salted and pounded into a consistent mass. It is frequently allowed to become partially putrefied in the process. It is sometimes called in commerce *Balachong*.

An active trade is carried on with China, chiefly by way of Yunnan. Small caravans begin to arrive at Ava from that province, in December. About the first of February, the great cara-

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van arrives, and afterward smaller ones, till the first of March. The smaller consist of fifty, a hundred, or two hundred men, and the great one of about a thousand. Each man has several ponies, or mules, sometimes fifteen or twenty, who carry, in panniers, from one hundred to two hundred pounds. Being twenty-five days on the road, the beasts are in low condition. They are guided by large, black, shaggy dogs, some of which go before, and others fetch up stragglers. These are sometimes sold at Ava at from twenty to thirty ticals; but they generally pine away in the hot season, and die.

The Chinese mart, where these caravans stop, is at Madah, thirteen miles north of Umerapoora; inhabited chiefly by Cassayers. Extensive enclosures are there, in which the fair is opened, while the cattle are sent to graze. They bring raw and floss silk, (which the Burmans weave,) satins, velvets, crape, cordage, yellow sulphuret of arsenic, tea, spirits, honey, paper, gold leaf, hams, shallow iron pans, sweetmeats, dried fruits, walnuts, chestnuts, and apples. They take back chiefly raw cotton, Bengal opium, British goods, gems, amber, ivory, betel-nuts, sharks' fins, and birds' nests. Many of these merchants avail themselves of the Irrawaddy River, for a considerable distance above Ava. Crawfurd estimates this interior trade with China to amount to nearly two millions of dollars per annum.

There are several caravans of Shyans, who come annually to the city of Ava, where a large suburb is appropriated. They come and go in troops of fifty or one hundred, from December to March, and amount in the whole to about a thousand. Their goods are brought on bullocks, which are in fine order, and often on their own backs. They bring a few horses, but only for sale, and they are not loaded. Their goods are stick-lac, umbrellas, black jackets, cotton cloth of various sorts and colors, lackered boxes, (which are far superior to those of Burman manufacture,) ground-nuts, sugar, lead, &c. They take back salt, gnapee, dried fish, and betel-nuts.

Monay is a great mart of internal trade, and sends annually to Maulmain a trading caravan, and many cattle for the supply of the British troops. The journey occupies from twenty-five to thirty days. The amount of the trade is about seventy-five thousand rupees per annum.

Considerable inland trade is carried on from one part of the kingdom to another, by boats and wagons.

The lower provinces send up the country salt, rice, dried fish, gnapee, and foreign manufactures; receiving in return pe-

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troleum, saltpetre, paper, piece goods, sugar, tamarinds, and various other articles.

In Pegu, a region scarcely equalled in facilities for inland navigation, trade is carried on almost wholly by boats, and few roads exist; mere paths connect the towns and villages. In the upper provinces, which are hilly, and have few boatable streams, good roads are maintained, and merchants transmit their goods from town to town, in wagons drawn by oxen.

The trading vessels, on the Irrawaddy, are all constructed on the same plan, except those built by or for foreigners. They are long, flat, and narrow; the larger ones being provided with outriggers to prevent their oversetting. Oars and setting-poles are almost entirely depended upon to propel them, and tracking is often resorted to; but square sails are spread, when the wind is fair and the water high. Those of the larger sort have one mast, and a yard of great length, on which are suspended as many sails as the case requires, one being slightly attached to the other. A specimen of these is given in the picture of Sagaing. Smaller boats have the sail stretched between two bamboo masts fastened to the sides near the bow. Of these, a good idea may be obtained from the cut on page 85. These sails, in very small boats, often consist of the pessos of the boatmen.

The wagons and carts are superior in construction to those of Bengal, and some other parts of India. The wheel consists of one strong piece of wood, the length of the diameter, and about two feet wide, through which the axle passes, and the remainder of the rim is made of fellahs. See picture on page 96.

When used for merchandise, they are well covered with bamboo mats, over which a painted cloth is often spread. A travelling team consists of four or six bullocks, and proceeds about 15 miles a day; a spare bullock or two following, in case of any becoming sick or lame. Merchants generally go in companies, and at night draw up the wagons in a circle, to secure them and their cattle from wild beasts. Within this circle the drivers and their passengers light their fires, dress their food, attend their cattle, tell their romances, and pass the night.

Not the slightest restriction is laid on merchants or traders from any nation. On the contrary, they are invited and encouraged; and generally accumulate property. They may go and come, or settle, in any part of the kingdom.

In the Tenasserim and Arracan provinces, no duties are levied on any articles from any country; and probably will not be, for

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many years. The policy is to open markets for English manufactures; and this is gradually being done, not only in the provinces under their sway, but in adjacent districts, especially the Shyan country round Monay.

The commerce of particular cities and towns, such as Rangoon, Maulmain, &c., is more fully stated in my accounts of those places.

The country has no coinage. Silver and lead pass in fragments of all sizes, and the amount of every transaction is regularly weighed out; as was done by the ancients. Gen. xxiii. 16. Ezra viii. 25. It is cast by the assayers, in thin round cakes, weighing two or three ticals, but is cut up with mallet and chisel, to suit each sale. The price of a thing, therefore, is always stated in weight, just as if we should say, in answer to a question of price, "an ounce," or "a dram." When an appearance like crystallization, is upon the centre of the cake, it is known to be of a certain degree of alloy, and is called "flowered silver." Of this kind, which is called *Huet-nee*, the tical is worth fifteen per cent. more than the Sicca rupee. The *Dyng* has the flowered appearance over all the cake, in larger and longer crystals; and is cast into cakes weighing about twenty ticals; but varies exceedingly in fineness, being of all qualities, from Huet-nee to ten per cent. purer. It is assumed to be five per cent. purer.

An inferior kind of silver, even to twenty-five per cent. alloy, circulates freely, for smaller barter. The people, however, are not deceived in its quality, for the degree of purity is detected by them with great readiness, chiefly by the appearance left on the cake at cooling.

Silver, in passing from hand to hand, becomes more and more alloyed, so that, when a man is asked the price of a thing, he says, "Let me see your money?" He then regulates his charge by the quality of the silver, and a piece is chopped off to meet the bill; change, if any, being weighed in lead.

Gold is scarcely used as a circulating medium, being absorbed in gilding sacred edifices, or in jewels. By Burman estimate, gold is eighteen times the value of silver. It often rises to twenty or more, when the people are compelled to obtain it at any price, to pay their tax toward the gilding of some pagoda.

Small payments are made in lead. Each vender in the bazar has a basket full of this lead. Its general reference to silver is about five hundred to one. It varies exceedingly, however, in its proportion; sometimes fifteen viss of lead is given for a

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tical, and sometimes only seven or eight, at Ava. In distant parts of the country, where the silver is more alloyed, three or four viss is given for a tical.

The late king, Menderagyee, attempted to introduce small silver coin, which he made with a mint establishment imported from England. But he required his ticals to pass for sixty per cent. above their real worth, and the copper for nearly three times its worth. The consequence was a universal stagnation of business; and, after urging his law so far as to execute some for contumacy, he was at length obliged to let silver and lead pass by weight, according to their real worth, as before. The people are not anxious for coin. They cannot trust their rulers; they love higgling in bargains; they make a profit on their money, as well as goods, by increasing its alloy; and a numerous class of assayers, or brokers, called *Pwa-zahs*, (by foreigners, *Poy-zahs*,) subsist by melting up silver, to improve or deteriorate it as they are desired. This they do before the owner's face, and have only the crucible and scoriæ for their trouble.

At Rangoon, the Madras rupee circulates generally for a tical; and along the rivers up to Prome, it is known, and will be received. But at the capital, and throughout the interior, it is weighed, and deemed an inferior silver. In Arracan and the Tenasserim provinces, rupees, pice, and pie, now circulate as in Bengal, and money is scarcely ever weighed.

The common rate of interest, when collateral security is deposited, is two or three per cent. a month; when there is no security, four or five per cent. If the interest become equal to the principal, the debt is cancelled. Creditors, therefore, exact new notes from their debtors every few months, if the interest be not paid.

There is no standing army, though a few men are hired by the month, in some principal places, to bear arms, as a sort of guard. There is no military class in Burmah, probably owing to the religious prohibition of taking life. It is indeed never difficult to raise an army, as each petty ruler is obliged to bring forth his men by conscription; but when raised, it is a mere rabble, destitute both of the spirit and the officers requisite to constitute a respectable force. They march under the same men who rule them in private life, and can seldom have the slightest inducement to leave their homes. There is no cause of exemption from military duty, but bodily incapacity; and every man whose immediate ruler selects him, must march. In general, he receives neither pay nor rations, but shares the plun-

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der. But in the late war, the government paid wages and a large bounty. The march of an army through their own country is marked with nearly the same extortions as in a conquered province. Cases of desertion or disobedience are severely punished in the persons of the soldier's family or relations; who, for his misconduct, are spoiled of their goods, sold, or even put to death. Of late years, muskets have been imported in considerable quantities, and some cannon. The former are of the poorest quality, and the latter lie about for the most part without carriages, and are of little consequence.

Burman soldiers are crafty, hardy, and courageous. Though, in the late war, cannon and congreve rockets robbed them of much of their established character for valor, yet, on all occasions, they behaved with a bravery which British troops have seldom met in the East. Discarding the turban in the hour of battle, they rush rapidly on, with dishevelled hair, and fierce gesticulations; and whatever personal courage, without proper arms, can do, they generally accomplish.

There can scarcely be said to be any navy, as it consists only of long canoes, wholly unfit for sea. These are rowed and fought by the same men. They generally contain forty or fifty men, who sit two on a seat, using short oars, and having their dah beside them. A small representation of one of these is given in the engraving of Sagaing. As a river police, they are all-sufficient. Many of these are perfectly gilded, within and without, and even the oars. Some of them are intended to convey the king and royal family, and have handsome canopies, built in the centre or bow, for that purpose.

Slavery exists throughout the kingdom and its dependencies, and of course in the provinces lately ceded to the British. It is produced both by debt and capture. Around Ava, most of the slaves are prisoners of war, and their descendants. In other places they are chiefly bond-debtors. A few are annually introduced through a slave trade habitually carried on along the frontiers. I cannot learn that Burmans themselves engage in this traffic, but they do not hesitate to purchase. Muniporians and Arracanese are brought into Ava, especially on the Siam frontier, where they are often caught and carried across the ill-defined boundary. The entire number of persons brought into bondage by this slave trade is proportionably small. Debtor slaves are numerous in every part of the country. The king's

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brother told me he estimated their proportion to the rest of the population as one to seven or eight. This might be true at Ava, but I think it much more than the general average. Persons borrowing money, mortgage themselves when unable to give other security, and become servants to the lender, till the money is paid. The sum borrowed is sometimes very small, perhaps only a few rupees; but this makes no difference in the condition, or in the services required.

In Burmah Proper there is no remuneration towards liquidating the debt; so that the person continues in bondage for life, except the money can somehow be obtained. In the provinces ceded to Britain, it is provided by law, that the debt shall diminish at the rate of four pice (about three cents) per day, by which process freedom is ultimately obtained. The master has power to inflict corporeal and other punishments on bond-servants as on other slaves, but not to the extent of drawing blood. They are also bought and sold without their consent, but may change masters at pleasure by obtaining a person to offer for them the amount of the debt. On the sum being tendered by the servant, the master is not at liberty to refuse.

The progeny of servants are free. By the written laws, if a man become father to a male child by his slave, he may keep it, but the woman is thenceforth free. If it be a female child, the father and mother are considered to own but half; and if she pay or procure to be paid the other half, the child is necessarily free. But this rule is obsolete; and, by universal custom, a slave who bears to her master a child of either sex is free. If she choose to remain, he is obliged to support her as his wife. Fathers may pledge their wives and children for money borrowed, or, in other words, sell them, as the money is often taken up without intention of repayment. The only escape from slavery for life, in such a case, is for the person to obtain by some means the amount due. Such sales are very common, as a man seldom has any other security to give; but in most cases, a man redeems his family as soon as he can.

Slaves are not treated with more severity than hired laborers. A state of society where the modes of living are so simple, renders the condition of the slave little different from that of his master. His food, raiment, and lodging, among all the middling classes at least, are not essentially different. Being of the same color, they and their children incorporate without difficulty with the mass of the people on obtaining freedom. The same fact tends to ameliorate their condition. In fine, their state does not much

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differ from that of hired servants who have received their wages for a long time in advance. Belonging to persons in the higher conditions does not increase the severity of the bondage; for though the distinction is greater, the services are less. Many slaves live at their own houses, just as other people, but liable to be called on for labor, which, in many cases, is required only at certain seasons of the year.

In a country where rank is never for a moment forgotten, and where the master has the power of a magistrate over all his dependants, servitude creates a boundary which is in no danger of being passed. The effect is to make the servant, in many cases, the friend and companion of the master to a degree not ventured upon by masters in countries where employment does not create dependence, and where familiarity may induce assumptions. Still the slaves of a despotic master can never be certain of his favor, and can seldom afford or dare to be honest. They enforce his most unjust exactions, as readily as any other commands. From infancy they are trained to craftiness, and all their life serves to confirm this vice.

The slaves to pagodas are in some respects better off than other slaves, or even than common poor people, though it is considered as a condemnation. They become such, chiefly by being given to some pagoda by a great man, as a meritorious offering. Sometimes they are malefactors, whose punishment is thus commuted. More generally they are unoffending inhabitants of some district, whose prince or ruler, for any cause, chooses to make such a donation.

The Burman year consists of twelve lunar months, making the year only three hundred and fifty-four days long. To supply this deficiency, a whole intercalary month is introduced every third year. The further rectifications which become necessary, are made, from time to time, by royal proclamation, at the instance of the astronomers. The common era corresponds with our A. D. 639. The year commences about the middle of April, so that the 15th of April, 1839, is the first day of their year 1201. In numbering the days of the month, they go no higher than fifteen; that is, from new moon to full, and from full moon to new.

They have four worship-days in a month, viz. new and full moon, and half way between them; so that there is an interval, sometimes of seven days, and sometimes of eight. Without any regard to this arrangement, time is divided into exact weeks of seven days each. What is very remarkable, the days are called

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from the planets, as are ours. Thus they name the first day of the week from the sun, the second from the moon, third from Mars, fourth from Mercury, fifth, Jupiter, sixth, Venus, seventh, Saturn. The arrangement is the same in Siam.

Both day and night are divided into four equal parts. I never found any instrument for keeping time, though there is a sort of clepsydra at Ava. In the "provinces," our mode of arranging the hours is becoming common; and time-pieces are not uncommon in the hands of wealthy natives.

Burman weights are exhibited in the following table, and are used both for goods and money.

2 Small Ruays equal...	1 Large Ruay, or 1 pice.	
4 Large Ruays.....	1 Bai or Ruay,..	1 anna.
2 Bais.....	1 Moo,.....	2 annas.
2 Moos.....	1 Mat,.....	4 annas, (62½ gr. troy.)
4 Mats.....	1 Kyat,.....	1 tical.
100 Kyats.....	1 Piakthah or viss ($3\frac{65}{100}$ lbs. avoirdupois.)	

The small ruay is the little scarlet bean, (*abrus precatorius,*) with a black spot upon it, called in America, *crab's eye*. The large ruay is the black oblong bean, of the *adenanthera pavonina*. The other weights are of brass, handsomely cast, and polished.

By late experiments at the Calcutta mint, the tical is found to be 252 grains Troy, and to weigh exactly one cubic inch of distilled water, at the temperature of 90°.

The kind of silver used may make the value more or less than these rates. See more on this subject, under the head CURRENCY, p. 227.

MEASURES OF LENGTH.

8	Thits (fingers' breadth) equal	1 Maik, (breadth of the hand with thumb extended.)
1½	Maiks.....	1 Twah (span.)
2	Twahs.....	1 Toung (cubit.)
4	Toungs.....	1 Lan (fathom.)
7	do.	1 Tah (bamboo or rod.)
140	do. or 20 Tahs.....	1 Oke-tha-pah.
7000	do. or 1000 Tahs.....	1 Taing (2 miles, 581 ft., 8 in.)
$6\frac{4}{10}$	Taings, or Daings, or 6400 Tahs, or 320 Okethapas,	1 Uzena, or about $12\frac{72}{100}$ miles, (in little use except in the sacred books.)

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MEASURES OF CAPACITY.

2 Lamyets are equal to	1 Lamay.
2 Lamays	1 Salay (about 1 pint.)
4 Salays	1 Pyee (two quarts.)
2 Pyees	1 Sah (a gallon.)
2 Sahs	1 Saik (a peck.)
2 Saiks	1 Kwai.
2 Kwais	1 Ten.
100 Tens	1 Coyan.

The ten is what Europeans in the country call a *basket*, from the basket measure of that capacity. This full of clean rice is a common allowance to a laborer for one month. It is deemed to weigh fifty-eight and two fifths pounds, avoirdupois, or sixteen viss, or forty Penang catties.

The language is remarkably dissimilar to the other languages of the East. The character is beautifully simple, and is written with facility. The style of forming letters, whether in printing or writing, is precisely the same. The page of engraved specimens furnishes a satisfactory view of these and other Oriental characters. There are eleven vowels and thirty-three consonants. About a thousand characters must be used in printing, in consequence of the numerous combinations.

The structure of the language is natural, but very unlike the English. The pronunciation is difficult, owing partly to the gutturals, and partly to the extreme nicety of the difference in sound between words which mean very different things, and are often spelled precisely alike; and, on the whole, it is a difficult language to acquire. All pure Burman words are monosyllables; but there are numerous polysyllables, derived chiefly from the Pali. There being no inflections to any part of speech, greatly simplifies the grammar. Number, person, mood, and tense, are formed by suffixes. Negatives and adjectives are formed by prefixes to verbs. The fastidiousness respecting rank, introduces a perplexing variety of phrases to mean the same action in different persons, to which allusion has already been made. Even in regard to common actions, the verbs used are widely different; e. g. for our term to *wash*, are many words; one is used for washing the face, another for washing the hands, another for washing linen in mere water, another for washing it with soap, another for washing dishes, &c.

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Instead of a perplexing variety of spelling-books, they have a *Them-bong-gyee*, or spelling and reading book, of about forty pages octavo, of great antiquity, and so perfect, as that no other has ever been deemed necessary by the missionaries. It is drawn up philosophically, and when committed, the learner is in possession of every possible sound in the language, except a few from some Pali words which have crept into common use.

Books, as is generally known, are written usually on palm-leaf, with an iron pen or style. The leaf is prepared with care, and of good books, the edges are gilded. Some have the margins illuminated, and gilded with considerable elegance. The book is defended by thin slabs of wood, more or less ornamented. Sometimes thin leaves of ivory are used, and occasionally gilded sheet iron. For common books, a thick, black paper is used, which is written upon with a pencil of steatite. The writing may be removed with the hand, as from a slate; and such books, called *Tha-bike*, last a long time. They are in one piece, of several yards long, and folded like a fan. They can, of course, be used on both sides; and every portion may be sealed up by itself, thus furnishing a good idea of the book mentioned Rev. v. 1, which was "written within and on the back side, sealed with seven seals."

The number of books is, of course, not large in a country where printing is unknown. All principal citizens, however, possess a few; and the royal library at Ava contains some thousand volumes, kept in large and elegant chests, assorted under different heads, such as law, history, medicine, poetry, painting, and music. The greater part of the literature is metrical, and consists of ballads, legends of Gaudama, histories of the kings, astronomy, and geography.

The sacred books are in Pali, a dialect or corruption of the Sunscrit. The shape of the character is seen on the engraved page of specimens. It is wholly a dead language, few even of the priests being able to read it, and still fewer understanding what they read. It was probably the vernacular tongue of Gaudama, that is, the Magdoh or Magadeh of Behar. Buchanan seems mistaken in supposing the Pali of Ceylon, Burmah, and Siam, to be different. He was probably led into the error by the language being written in the respective characters of those countries, as it often is. Mr. Wilson thinks it a misnomer to call the language *Pali*, and that that term belongs properly to the character, and *Magadeh* or *Puncrit* to the language, correspond-

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ing to the terms *Magari* and *Sunscrit*. He remarks, also, that the language differs from *Sunscrit* only in enunciation, being more soft, and liquifying all the harsh sounds.

The rudiments of education are widely diffused, and most men, even common laborers, learn to read and write a little. But few go beyond these attainments. Women of respectability generally can read, but comparatively few of those in humble life. There is no objection manifested to their learning; but as almost the only schools are the Kyoungs, where girls are not admitted, they are necessarily left untaught, except where the parents can afford to pay a schoolmaster. Boys begin to attend the Kyoung at eight or ten years, but do not assume the yellow cloth till several years after. They learn slowly, and, at the expiration of four or five years, have attained little more than, in a very bungling way, to read and write, and to add, subtract, and divide. Those who take the yellow cloth, and live in the Kyoung, become able to understand a few books, and learn their system of the universe. If they continue priests, and aspire after literature, they go on to get a smattering of Pali and astrology, and if they mean to reach the summit of Parnassus, study the Then-gyo, or book of metaphysics!

It has been often said that the Burmans are "a reading people." They might more properly be called "a people that can read." The written and colloquial styles are so different, that few understand readily the sentiments of a book. The mass of the people being wholly without books or periodicals, their reading is confined to the short written instruments employed in the transaction of business. It is truly remarkable that so many children are taught to read, when it is foreseen so little use can ever be made of the acquisition. It certainly is a providential preparation for the diffusion of the word of truth, and ought to encourage the friends of missions in their design of distributing the Scriptures and scriptural tracts.

Properly speaking, there are no literary institutions in the country, and few ever go beyond their acquisitions at the Kyoung. Such as the literature is, it is almost abandoned to the pongyees. A very few, especially among the nobles, are addicted to reading. The most distinguished now is the Mekara prince, who reads English, and collects foreign pictures, maps, coins, implements, &c.

As to astronomy and geography, the more they learn, the more they are in error, for a more absurd system could not be. They describe eight planets, viz. the sun, moon, Mercury, Venus, Mars,

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Jupiter, Saturn, and *Rahu*, the last being invisible. All these revolve round the earth, the sun going quicker than the moon. None of these planets are round, but are extended plains, formed in the manner explained in the chapter on religion. Eclipses are produced by Rahu, (pronounced *Ya-hu*,) an immense monster, who puts the sun or moon under his chin, when the eclipse is partial, or takes it into his huge mouth, and then the eclipse is total.

They are not without maps of various portions of their country; but sadly rude and imperfect, being made without mathematical or astronomical instruments of any sort. I saw some in which the artist, coming to the edge of the paper in tracing out a river, turned up the side, and round the top; thus placing cities and streams to the north and north-west, which, in fact, were due east!

No branch of knowledge is cultivated with avidity but alchemy, in which absurd pursuit nearly every person, pretending to literature, engages more or less. The royal family is not exempt from this folly. Their only hope is to transmute base metals, minerals, &c., into gold. In procuring specimens of mineralogy, the natives always supposed this was my sole purpose; and in every bazar are sold stones and petrifactions, for the operatives in this sublime science. As to the elixir of immortality, which former lunatics of this sort hoped to discover, it never enters into the head of a Burman alchemist. He has no idea of immortality. Neither his religion or philosophy permits the thought. Did he obtain it, it would dash all his hopes of nic-ban.

Whether the state of society exhibited in Burmah be, on the whole, more conducive to happiness, than the species of civilization which we enjoy, is a question I leave to philosophers. It ill becomes us to scorn all states of society which differ greatly from our own, without inquiring how far our estimate may be formed by mere education and habit. I would certainly prefer to engraft science and religion on the condition of man in Burmah, to having them accompanied by our forms of society, and social constitution. There, human wants have a definite limit, easily reached; and leaving ample leisure to almost every member of society for the pursuits of religion and science. With us, it is scarcely possible for the great majority to fulfil the precepts of religion, or cultivate by science their immortal powers. The laboring man can only by incessant efforts keep himself and family supplied with what they think necessaries. With

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every grade above, it is the same. Not only is religion, but reason and health, sacrificed, in our pursuits, exertions, and amusements. In vain do sacred teachers and philosophers cry out against the universal perversion. So long as society is so constructed, the evils must remain. Prisons, hospitals, poor rates, executions, poverty, disease, celibacy, and innumerable sufferings, grow up from these evils.

On the whole, the Burmans are fully entitled to be called a civilized people. A regular government, a written language, an established literature, a settled abode, foreign commerce, respectable architecture, good roads and bridges, competent manufactures, adequate dress, gradations of rank, and the condition of women, conspire to establish their claim to be so considered. Their exact *place* in the scale of civilization is not so easily settled. In intellect, morals, manners, and several of the points just named, they are not surpassed by any nation of the East, and are certainly superior to any natives of this peninsula. Prior to the recent entrance of Europeans, the degree of civilization, whatever it was, seemed to be fixed and complete. No change in laws, habits, manufactures, food, dwellings, poetry, painting, or indeed any thing else, had been made for centuries; or if made, yet so slowly as to impart no excitement to the public mind. Now, the case is decidedly different. They not only have contact with many Europeans, but confess inferiority; and in some things are adopting our modes and manufacture. In the Tenasserim provinces, this is especially the case; and should England resign those possessions, the effects of her dominion on the population will remain and extend. If the present king should retain the views of state policy which he expressed to me while a subject, and which he is the fittest man in the kingdom to execute, Burmah must rapidly rise in political importance.

The introduction of the art of printing would, probably, do more for this people than any other in India. Active, intelligent, and persevering, the whole community would feel the impulse of diffused knowledge. All would read, all would be quickened, all would contribute to the general improvement. It would bring with it that stupendous influence, which is the wonder of these latter days — the power of voluntary association. Men and women would form small communities for the accomplishment each of some favorite aim. Every improvement could be made general. Every useful project would find friends, and succeeding generations enjoy accumulating light.

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But in allowing myself these anticipations, I take for granted that missionary efforts will be hugely increased, and their effects fall upon the whole community. True religion can alone enable the press to produce its fullest blessings. Without this, it may elevate the arts, improve science, and advance the general wealth; but it leaves them a race of rebels against the eternal Lord — a kingdom of Satan. Indeed, without religion, the press could not accomplish the worldly prosperity of the state. A press, directed by genuine, steady, and persevering benevolence, must operate for Burmah, ere she rise from the dust, and sit joyously among the nations. As yet, all the power of the press is in our hands. What a trust! How are the Baptists in America bound to follow up, with tenfold energy, the work they have so well begun! How should the friends of man lend their aid in disseminating among this people the rudiments of true science, the principles of right government, and the blessings of pure religion! Even now, she is the first native power in Farther India, and is second in all the East only to China. Within and around her, are a hundred tribes of people, over none of whom is her influence less than that of France over the smaller states of Europe. Let Burmah embrace the Christian faith, and she has at her command, money and missionaries for all their tribes.

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CHAPTER VI.

Extent of Boodhism — Meaning of the Term — Antiquity of the System — History of Gaudama — The next Boodh — The Bedagat — Theory of the Universe — The Four Islands — This Island, or the Earth — Origin and Fall of Man — Celestial Regions — Hells — No Eternal God — Universe eternal — Moral Code — Merit — Discourse of Gaudama — Religious Edifices — Images — Impressions of Gaudama's Foot — Worship — Offerings — Public Days — Superstitions — Nat-worship — Priests; their Dress, Residences, Morals, Office, Support, Numbers, Orders, Funerals — Priestesses — Sects — Toleration — Remarks.

Boodhism is, probably, at this time, and has been for many centuries, the most prevalent form of religion upon earth. Half of the population of China, Lao, Cochin-China, and Ceylon; all of Camboja, Siam, Burmah, Thibet, Tartary, and Loo-choo; and a great part of Japan, and most of the other islands of the southern seas, are of this faith. A system which thus enchains the minds of half the human race, deserves the attention of both Christians and philosophers, however fabulous and absurd.

Chinese accounts make the introduction of Boodhism into that empire to have occurred about A. D. 65. Marshman supposes the Siamese and Laos to have received the system about three centuries before Christ. A very great increase of the Boodhist faith is known to have occurred in China early in the sixth century, which may have resulted from the flight of priests with him, about that time, from the persecution of the Brahminists.

Boodh is a general term for divinity, and not the name of any particular god. There have been innumerable Boodhs, in different ages, among different worlds, but in no world more than five, and in some, not any. In this world, there have been four Boodhs, viz. Kan-ka-than, Gau-na-gŏng, Ka-tha-pa, and Gaudama. In the Siamese language, these are called Kak-a-san, Ko-na-gon, Kasap, and Kodom. One is yet to come, viz. Aree-ma-day-eh.

It has been often remarked, that Gaudama was one of the incarnations of Vishnu, and appeared in the form of a cow. This idea has probably originated with the Hindus, and is advanced to support their assertion, that this religion is a branch of theirs. But no two systems can be more opposite, or bear less evidence of one being derived from the other. Brahminism has incarnations, but Boodhism admits of none, for it has no permanent God. If, in its endless metempsychosis, any being should descend from the

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highest forms of existence, to take human nature, it would not be an incarnation of Deity, but a real degradation of being, and the person so descending would become, *literally*, a man. If he ever rise again, it must be by another almost infinite change, now to better, and now to worse, as merit is gained or lost. While Hinduism teaches one eternal deity, Boodhism has now no god. That has a host of idols; this only one. That enjoins bloody sacrifices; this forbids all killing. That requires atrocious self-tortures; this inculcates fewer austerities than even Popery. That makes lying, fornication, and theft, sometimes commendable, and describes the gods as excelling in these enormities; this never confounds right and wrong, and never excuses any sin. That makes absorption into Deity the supreme good; this annihilation. In fine, I know of no important resemblance. None of the Brahminical books are regarded by Boodhists as authoritative, and no practices seem to be derived from them. The fact that Boodhist priests often worship kneeling on a cow-hide, is no evidence of affiliation to Brahminism, as has been asserted. They disclaim any religious preference for the hide of a cow. It is, in fact, just a piece of leather, of any kind, folded up like a book, carried either by the priest or his attendant, and laid on the ground when he kneels before a pagoda, to keep him from soiling his robe.

There are some reasons for considering Boodhism, if not the parent system, yet probably more ancient than Brahminism. In various parts of Hindustan are found indications that Boodhism was once the prevailing faith. The caves of Elephanta * and Elora † contain images of Gaudama of great antiquity.‡ Colonel Franklin discovered one of colossal size among the ruins of Palibothea. I have one of terra-cotta, bearing inscriptions in the ancient Devnagari character. The Vedas themselves mention Boodh. The Poorannas were unquestionably written some centuries later than the period of Gaudama. The splendid ruins at Prambana, Boro Budo, and Singa Sari in the interior of Java, are regarded by Sir Stamford Raffles as having claims to the highest antiquity of any such structure on the island; and from Captain Baker's descriptions of these, there can be no doubt of their

* On an island of that name near Bombay.

† In the province of Aurungabad.

‡ For descriptions of these very remarkable caves, see Seely's Wonders of Ellora; C. Malet; Transactions of Bombay Lit. Soc. art. 9 and 15; Daniel's Voyage to India; Transactions Royal Asiat. Soc. vol. ii.; Modern Traveller, vol. iv.; Duperron's Prelim. Disc. to his Zend Avista; Asiatic Researches, vol. i.

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Boodhist origin. The images are of Boodh. The very term *Budo*, or *Bud'ho*, is in the Javanese language synonymous with "ancient" or "pagan." The Javanese speak of the times when Boodhism was the religion of their country as the "ancient times." Their ancient laws make no distinctions, in the award of punishment, in favor of a Brahmin, but always in favor of a king. This is so opposite to the religion of the Hindus, that when they were made, Brahmins could have had no ascendency. They, however, early acquired power, and when Mahometanism was brought to Java, it found the Hindu faith established as the religion of the country.

Brahminism was introduced into Bali between three and four hundred years ago, previous to which, the reigning religion was Boodhism.* The existence of caste, and the position of Brahmins on the pinnacle of it, indicate the seniority of Boodhism. Had the religion of the latter been the progenitor, the whole system of caste would have been inherited, almost beyond a doubt. We can scarcely imagine that an established priesthood should resign such power and rank, as is held by the political, money-making, haughty, and sensual Brahmins.

Boodh is possibly the Budda or Butta of Bochart and Beausobre; the Bod of the Arabians; the Boutta of Clemens Alexandrinus; the Baouth of Gentil. The pyramids of Egypt are so similar in their structure to a pagoda, and so evidently contain sacred relics, and not the bones of kings, that they bear strong evidences of being Boodhist pagodas.

The probability seems to be that Brahminism grew out of Boodhism, and gained power and numbers in Hindustan till the close of the first century of the Christian era, when they were able to commence that persecution of which their own records speak, and which drove out the teachers of Boodhism into Farther India, whence it extended into China.

Gaudama was the son of Thoke-daw-da-reh, or, as it is written in Sunscrit, Soodawdaneh, king of Ma-ge-deh, (now called Behar,) in Hindustan. He was born about B. C. 626.

He had previously lived in four hundred millions of worlds, and passed through innumerable conditions in each. In *this* world, he had been almost every sort of worm, fly, fowl, fish, or animal, and almost every grade and condition of human life. Having, in the course of these transitions, attained immense merit, he at length was born son of the above-named king. The

* Crawfurd's Indian Archipelago, book vi. ch. 2.

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moment he was born, he jumped upon his feet, and, spreading out his arms, exclaimed, "Now am I the noblest of men! This is the last time I shall ever be born!" His height, when grown up, was nine cubits. His ears were so beautifully long, as to hang upon his shoulders; his hands reached to his knees; his fingers were of equal length; and with his tongue he could touch the end of his nose! All which are considered irrefragable proofs of his divinity.

When in this state, his mind was enlarged, so that he remembered his former conditions and existences. Of these he rehearsed many to his followers. Five hundred and fifty of these narratives have been preserved, one relating his life and adventures as a deer, another as a monkey, elephant, fowl, &c., &c. The collection is called *Dzat*, and forms a very considerable part of the sacred books. These legends are a fruitful source of designs for Burman paintings. Of these I purchased several, which do but bring out into visible absurdity the system they would illustrate.

He became Boodh in the thirty-fifth year of his age, and remained so forty-five years, at the end of which time, having performed all sorts of meritorious deeds, and promulgated excellent laws, far and wide, he obtained "nicban," that is, entered into annihilation, together with five hundred priests, by whom he had been long attended. This occurred in Hindustan, about two thousand three hundred and eighty years ago, or B. C. 546. The Cingalese make his death to have occurred B. C. 542, and the Siamese, who also reckon time from that era, make it B. C. 544. At his death, he advised that, in addition to obeying his laws, his relics and image should be worshipped, and pagodas built to his memory, till the development of the next Boodh. He is invariably represented in the same manner, except that sometimes he

Gaudama.

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is made to wear a crown, necklace, ornaments on his arms, &c. The common representation is given in my Bible Dictionary; the other is exhibited in the accompanying cut. I have seen them of all sizes, from half an inch long, to seventy-five feet — of wood, stone, brass, brick, clay, and ivory.

The next Boodh is to appear in about seven or eight thousand years from the present time. His height will be eighty cubits; his mouth will be five cubits wide, and the length of the hairs of his eyebrows five cubits. The precise time of his arrival is not predicted.

No laws or sayings of the first three Boodhs are extant. Those of Gaudama were transmitted by tradition, till four hundred and fifty years after his decease, when they were reduced to writing in Ceylon, that is, A. D. 94. These are the only sacred books of the Burmans, and are all in the Pali language. They are comprised in three divisions, or books, viz. Thoke, Winnee, and Abeedamah. Each of these is divided into distinct books, or sections. The whole is called *the Bedagat*. Copies of parts of these works are not scarce, though found chiefly with the priests. Entire copies are rare. Some of them are truly elegant, the leaf being covered with black varnish, as fine and glossy as enamel, and over this the words written in gold letters.

They are all in the same form, and strung on a cord. The outsides are often defended by a handsomely carved and gilded board, of the same size as the leaves. The strings with which they are tied are about an inch wide, and a fathom long, with some sentence woven in with the texture. These are either some quotation from a sacred book, or some pious sentiment. One of those in my possession reads thus: — "This book-string is offered you, with affectionate regard, to tie up your sacred book; that precious book where you will find the door by which to enter Nicban."

The cosmogony of the Bedagat is not precisely alike in the different books; and even in the same book inconsistencies often occur. The following sketch therefore, though derived from the best informed priests and missionaries, differs in some respects from various statements which have appeared, and is to be received as the scheme set forth in such books as my informants had read.

The universe is composed of an infinite number of systems, called Sak-yas. These systems touch each other at the circumference, and the angular spaces between them are filled up with very cold water. Each side of these spaces is three thousand

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uzenas long. Of these innumerable systems, some are constantly becoming chaotic, and reproduce themselves in course of time. Of these formations and dissolutions there was never a beginning, and will never be an end.

Each system consists of a great central mountain surrounded by seas, and four great islands, each surrounded by five hundred smaller ones, and with celestial and infernal regions. Of this great mountain, the eastern side is of silver, the western of glass, the northern of gold, and the southern of dark ruby. It is called *Myenmo*, and is eighty-four thousand uzenas high. Its base is equally deep. The top is flattened to a plain forty-eight thousand uzenas in diameter. Seven chains of mountains, and seven great rivers or seas, encircle the mount on every side.

The four great islands have each a shape, to which that of the smaller ones belonging to it, is exactly conformed. Ours is oval, the western is round, the northern is a parallelogram, and the eastern semilunar. The color of each set of islands is derived from that side of the mountain next to them. The inhabitants have both their color and the shape of their faces conformed to that of the island on which they dwell. Those on the eastern islands are nine cubits high, those on the western six, those of the northern thirteen. The inhabitants of the eastern and western islands practise agriculture and the arts, much as we of the southern do; but those of the northern have no such employments. A tree is there which yields all manner of garments, meats, fish, &c. They have no sorrows or pains; and every individual lives just a thousand years. Between the great islands ships cannot pass. The sea there rises in waves sixty or seventy uzenas high, and contains fishes six hundred and seven hundred uzenas long, the mere movement of whose bodies often creates tempests which reach hundreds of uzenas!

This earth is the southern cluster of islands, and we are living on the large one. It is a convex plane, not a sphere, and is divided by mountains and navigable seas. Its diameter is ten thousand uzenas, and the thickness of the crust or surface on which we live is two hundred and forty thousand uzenas. Below this is water twice as deep as the earth is thick. The whole is supported on a stratum of air twice as deep as the water, and which supports itself by internal concussions or explosions. Beneath is vacuum.

In the other three islands and their dependencies, the inhabitants have always had the same length of life. But in ours, the period constantly varies. At first, our race lived as many years

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as there would be drops of rain if it rained three years incessantly. In a Siamese version of the same book, it is given as a period of years embracing one hundred and sixty-eight ciphers. Falling off in virtue and correct habits, the term gradually contracted, in the course of myriads of ages, to ten years.* Then mankind was led to reflect and reform, and the period gradually enlarged, as they became more temperate and correct, till it rose even to the primitive duration. By succeeding degeneracy, it gradually contracted again to ten. Of these increases and diminutions there have been eleven, and will be fifty-three more, before the sakiya system, to which we belong, will be again destroyed. At this time, the period of life is contracting through our increasing degeneracy, and has fallen to eighty years.

The inhabitants of the three other islands and their dependencies are always reproduced in the same island. But our world has this advantage, that by merit we may rise to the several heavens, and even to Nicban itself.

When, by the power of fate, a system is to be destroyed, it occurs either by fire, water, or wind. The process of renovation is exemplified in the following account of our own world, which, like the others, has repeatedly been destroyed and renewed. After lying in a state of chaos many ages, the crust of the earth recovered firmness, and was covered with a thin crust of sweet butter. The grateful fragrance ascending to the heavens, celestial beings were filled with desire to eat it, and, assuming human shape, came down in large numbers. Their bodies were luminous, and they needed no other light. Becoming quarrelsome and corrupt, the delicious crust disappears, and their bodies become dark. In their distress, the sun appears; and afterward, the moon and stars. Compelled now to seek other food, they find rice growing without a husk, and thus needing no labor. Fire, spontaneously issuing from the stones, cooks it. This gross food at length excited various passions, and mankind became divided into sexes. Marriage followed. The race degenerating still more, was obliged to choose a king. Quarrels multiply, and men disperse over the world. Climate, water, and food, then produce the diversities we see among nations.

The celestial regions consist of twenty-six heavens, one above another; and the infernal regions of eight principal hells,

* It is exceedingly remarkable how universal, among all nations, is the tradition, that our race was originally pure and happy, but, becoming corrupt, fell from their high enjoyments, and became heir to the sorrows we now see.

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each surrounded by sixteen smaller ones. The base of Myenmo Mount is inhabited by dragons, great birds, and animals of unknown shapes. The middle region constitutes the lower of the six inferior heavens, and is inhabited by powerful beings, called *Seedoo-mahah-rajah*. The summit is the next inferior heaven, called *Tah-wa-ting-tha*. Above, in open space, are the four others, viz. *Ya-mah*, *Toke-the-dah*, *Par-an-ing-meta*, and *Ethá-wa-dee*. The inhabitants of all these are called *Nats*. They never perform servile labor, for trees bear in profusion every object of necessity or gratification. The term of their lives is about nine million times longer than the present term of ours. Their children are born with the degree of maturity that ours have at fifteen years old. What we call thunder, is the noise they make when at play; and rain is produced by the agitation they make in the air in running about.

In these first six heavens, the inhabitants have body and soul, like ourselves; in the next sixteen, they are pure matter; and in the last four, pure spirit.

The aim of mortals is to attain, after death, to Tah-wa-ting-tha, the diameter of which is the same as this earth. Like the abodes of the Nats, it abounds in good things, of which the Bedagat contains copious and minute details. Among the glorious possessions of Thig-ya-men, its king, (whose principal residence is fully described,) is a huge white elephant. This animal, named Ay-ra-woon, is fifty uzenas high, and has seven heads; each head has seven tusks, and each tusk seven tanks. In each of these tanks grow seven lilies: each lily has seven blossoms; each blossom has seven petals; each petal bears up seven palaces, and in each palace are seven nymphs, or wives of the king, each surrounded by five hundred attendants. Another elephant has one great head, thirty uzenas long, on which the king occasionally rides; and thirty-two smaller heads, for the thirty-two royal princes.

Of the principal hells, four inflict punishment by heat, and the other four by cold. Each of these is ten thousand uzenas wide. In the sixteen minor hells, the wicked suffer every conceivable misery, not connected with cold or heat. Worms of vast size bite them; their bowels are torn out, their limbs racked, and their bodies lacerated or beaten with dreadful hammers. They are pierced with red-hot spits, crucified head downward, gnawed by dogs, and torn by vultures. These and a thousand other evils are described with minuteness in the Bedagat, and often depicted in the drawings of native artists. The inhabitants are six miles

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high, and are continually creeping and roaming about, in the vast caves of their dreadful abode.

For killing a parent or a priest, a man will suffer in one of the hells of fire, during the whole period of a sakiya system. To deny or disbelieve the doctrines of Gaudama, incurs *eternal* suffering in fire. Killing men or animals, causing criminals to be executed, insulting women, old men or priests, cheating, receiving bribes, selling any intoxicating liquor, and parricide, are punished in the worst hells. In some books, a regular scale is made out for estimating the gradation of guilt in all these crimes.

Merit may be gained by good conduct in any of these hells, so that except the criminality has incurred *eternal* torment, the sufferers may rise again to become insects, beasts, men, nats, &c.

Such are the accounts which fill the sacred books, and with which I might fill many pages. It is not important that I quote more. I have quoted thus much, as part of the history of the human mind, and as necessary to a proper estimate of the Boodhist religion.

Of any supreme God, or any eternal self-existent being, Boodhism affords no intimation; nor of any creation or providence. From the annihilation of one Boodh, till the development of another, there is literally no God. Intervening generations must worship his image, law, and priests, and for their rules of life keep the sayings of the last Boodh, viz. Gaudama.

Not only has the universe and all its sakiya systems existed from eternity, but also the souls of all the inhabitants, whether animals, men, or celestials. These souls have from eternity been transmigrating from one body to another, rising or falling in the scale of existence and enjoyment, according to the degree of merit at each birth. This rise or fall is not ordered by any intelligent judge, but is decided by immutable fate. In passing through these various forms of existence, the amount of sorrow, endured by each soul, is incalculable. The Bedagat declares that the tears shed by any one soul, in its various changes from eternity, are so numerous, that the ocean is but as a drop in comparison! Existence and sorrow are declared to be necessary concomitants; and therefore "the chief end of man" is to finish this eternal round of changes, and be annihilated.

The great doctrines of this faith are five; viz. 1. The eternal existence of the universe, and all beings. 2. Metempsychosis. 3. Nichan, or annihilation. 4. The appearance, at distant periods, of beings who obtain deification and subsequent annihilation. 5. The obtaining of merit. Of the first four of these, enough

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has been already said. The last is more deserving of notice, embracing, as it does, the whole system of morals.

Merit consists in avoiding sins, and performing virtues; and the degree of it is the sole hope of the Boodhist. The forgiveness of sins, and the receipt of favor through the merit of another, are doctrines unknown. That suffering can be in any way regarded as a blessing, is to him absurd.

The sins which are to be avoided are described in a moral code, consisting of five principal and positive laws: — 1. Thou shalt not kill. 2. Thou shalt not steal. 3. Thou shalt not commit adultery. 4. Thou shalt not lie. 5. Thou shalt not drink any intoxicating liquor. These are explained and branched out so as to include all sins of the same kind, under each head. The first of these laws is extended to all killing even that of animals for food. The very religious will not kill vermin. War and capital punishments are considered forbidden by the first law.

Sins are divided into three classes: —1. Those of the body; such as killing, theft, fornication, &c. 2. Those of the tongue; as falsehood, discord, harsh language, idle talk, &c. 3. Those of the mind; as pride, covetousness, envy, heretical thoughts, adoring false gods, &c.

The sacred books portray strongly the evils of pride, anger, covetousness, and inordinate appetites. Men are urged to avoid excessive perfumes, ornaments, laughter, vain joy, strong drink, smoking opium, wandering about the streets in the night, excessive fondness for amusements, frequenting bad company, and idleness. Those who aspire to Nicban are cautioned to abhor sorcery, not to credit dreams, nor be angry when abused, nor elated when approved, not to flatter benefactors, nor to indulge in scorn or biting jests, and most carefully to avoid enkindling strife.

The states of the mind are resolved into three classes: — 1. When we are pleased in the possession of agreeable things. 2. When we are grieved and distressed by evil things. 3. When neither do good things gratify us, nor evil things distress. The last is the best state; and in it a man is rapidly preparing for Nicban. In this there is no small resemblance to the doctrine of the Stoics, and some approach to the Christian doctrine of weanedness from the world. Some of their books abound in good comparisons; such as, that he who runs into sinful enjoyments is like a butterfly, who flutters round a candle till it falls in; or one who, by licking honey from a knife, cuts his tongue with the edge. There is scarcely a prohibition of the Bedagat, which is not

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sanctioned by our Holy Scriptures; and the arguments appended to them are often just and forcible.

Merit is of three kinds: — 1. *Theela*, or the observance of all the prohibitions and precepts, and all duties fairly deducible from them; such as beneficence, gentleness, integrity, lenity, forbearance, condescension, veneration to parents, love to mankind, &c. 2. *Dana*, or giving alms and offerings. This includes feeding priests, building kyoungs, pagodas, and zayats, placing bells at pagodas, making public roads, tanks, and wells, planting trees for shade or fruit, keeping pots of cool water by the wayside for the use of travellers, feeding criminals, birds, animals, &c. 3. *Bawana*, or repeating prayers, and reading religious books. Of this last, there are three degrees, or sorts; the first consisting in merely reciting prayers, or reading thoughtlessly; the second, and more meritorious, is praying or reading, with a mind attentive to the exercise; the third, and most excellent, is the performing these exercises with strong desires and awakened feelings. He who neglects to lay up merit, is compared to a man who sets out on a journey through an uninhabited country, beset with wild beasts, and provides himself neither with food nor weapons.

Alms-deeds are meritorious according to the objects on which they are bestowed; according to the following general scale: — 1. Animals. 2. Common laborers, fishermen, &c. 3. Merchants and the upper classes, when in necessity. 4. Priests. For alms of the first class, the rewards are long life, beauty, strength, knowledge, and prosperity, during a hundred transmigrations; for those of the second class, the same, during a thousand transmigrations; for the third, the same, during ten thousand; for the fourth, a vastly greater number, but indefinite, being graduated according to the degree of sanctity the particular priests may possess. Alms given by a poor man are declared to be incomparably more meritorious than those given by the rich. So great merit is conferred by acts of *Dana*, that persons are distinguished in society by honorable appellations on this account. The *most* meritorious deed is to make an idol, and this in proportion to its size and value. He who has done this is called thenceforth *Pya-taga*. He who builds a pagoda becomes a *Tsa-dee-taga*. Next is he who builds a kyoung — *kyoung-taga*. He who has sacred books transcribed, is a *Sah-taga*. He who incurs the expenses of making a priest, is *Thengan-taga*. The builder of a zayat is *zayat-taga*; the maker of a tank, *yay-gon-taga*.

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These, and similar titles, are in common use, and are regarded with the same respect as squire, captain, colonel, deacon, &c., are with us.

In attaining *Bawana*, the third sort of merit, a prominent exercise, is the frequent repetition of the words "*aneit-sa, doke-kha, Ah-nah-ta.*" The first of these words implies our liability to outward injuries and evils; the second, our exposure to mental sufferings; the third, our entire inability to escape these evils. The repetition of this prayer or soliloquy is of far greater merit than even alms-giving. To keep some reckoning in this most important particular, the votary commonly uses a string of beads, and passes one through his fingers at each repetition.

Many discourses said to have been delivered by Gaudama, are given in the Bedagat. In these, the duties of parents, children, husbands, wives, teachers, scholars, masters, slaves, &c., are drawn out and urged, in a manner which would do honor to any casuist.

The following is part of one of these, addressed to a distinguished personage, who sought his instruction how to avoid evil: —

"Know thou, that to keep from the company of the ignorant, and choose that of learned men; to give honor to whom it is due; to choose a residence proper to our station, and adapted for procuring the common wants of life; and to maintain a prudent carriage, — are means of preserving a man from evil doings. The comprehension of all things that are not evil, the exact knowledge of the duties of our station, and the observance of modesty and piety in our speech, are four excellent modes of renouncing wickedness.

"By ministering a proper support to parents, wife, and family; by purity and honesty in every action; by alms-deeds; by observing the divine precepts; and by succoring relations, — we may be preserved from evil. By such a freedom from faults, that not even the inferior part of our nature manifests any affection for them; by abstinence from all intoxicating drink; by the continual practice of works of piety; by showing respectfulness, humility, and sobriety before all; and gratitude to our benefactors; and, finally, by listening often to the preaching of the word of God, — we overcome evil inclinations, and keep ourselves far from sin. Docility in receiving the admonitions of good men; frequent visits to priests; spiritual conferences on the divine laws; patience, frugality, modesty; the literal observance of the law; keeping

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before our eyes the four states into which living creatures pass after death; and meditation on the happy repose of Nicban;—these are distinguished rules for preserving man from wickedness.

"That intrepidity and serenity which good men preserve amid the eight evils of life; (abundance and want, joy and sorrow, popularity and abandonment, censure and praise;) their freedom from fear and inquietude; from the dark mists of concupiscence; and, finally, their insensibility to suffering;—these are four rare gifts, that remove men far from evil. Therefore, O sir! imprint well upon your heart the thirty-eight precepts I have just delivered. Let them be deeply rooted there, and see that you put them in practice."

Pagodas are innumerable. In the inhabited parts, there is scarcely a mountain peak, bluff bank, or swelling hill, without one of these structures upon it. Those of Pegu and Siam are all formed upon one model, though the cornices and decorations are according to the builders' taste. In general, they are entirely solid, having neither door nor window, and contain a deposit of money, or some supposed relic of Gaudama. From the base they narrow rapidly to about mid-way, and then rise with a long spire, surmounted with the sacred tee. This is the style of pagodas shown in my Bible Dictionary, and in Mrs. Judson's Memoir. Some of those around Ava, and especially those at Paghan, are less tapering, and more resembling temples. One of these recently built at Ava is shown on page 142. This pagoda is new, and was hardly finished when I took it. Much of the minute tracery on the stucco is necessarily omitted in a drawing on so reduced a scale.

The sacred tee is of sheet iron, wrought into open work and gilded. It of course rusts off in time, and is seldom seen on an old structure. Its shape is that of a bell, or the bowl of a wine-glass, and may be distinguished in the foreground of the landscape of Tavoy. Round the rim are suspended small bells, to the clappers of which hang, by a short chain, a sheet-iron leaf, also gilded. The wind moving the pendent leaf, strikes the clappers against the bells, and keeps up a pleasant chime. Around all chief pagodas are smaller ones, sometimes amounting to hundreds, and of great size. Particular descriptions of individual pagodas are found in other parts of this book.

I am not sure of the origin of the term *pagoda*, applied by European writers to this structure. The term is unknown to

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Burmans or Siamese. The former call it *Tsa-dee*, and sometimes *Pra-tsa-dee*, but more commonly simply *P'hra* — god. The latter call it *Cha-dee* or *Prachadee*.

Burman Zayat.

Zayats are not exclusively religious buildings. Some are intended to contain idols, and some are for the accommodation of worshippers and travellers, and for town halls. The majority contain no idols, and are intended only to afford shelter for worshippers and travellers. Some of these are mere sheds, open on all sides; but in almost all cases, they are built in a far more durable and costly manner than dwelling-houses

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Every village has a zayat, where the stranger may repose or stay for many days, if he please; and many a time I found them a comfortable lodging-place. Like the choultries of Hindustan, they are of unspeakable utility in a country destitute of inns, and where every house has its full complement of inmates.

Many zayats, especially near great cities, are truly beautiful, and very costly. The ceilings and pillars are not only elaborately carved, but completely gilded, and the stucco floors rival marble in hardness and polish. One of these is given in the above cut, which represents a zayat in the enclosure of the great pagoda at Rangoon. It has a shrine for Boodh, which is rather rare in zayats; and on the left are some of the huge stone jars used to receive the offerings of the worshippers. By an error of the engraver, they are but one third of the proper size.

Near all considerable cities are a number of zayats, which may be called temples, erected to contain collections of idols, amounting in some cases to hundreds. In general, these are all colossal, and some are huge. In each collection will be found a recumbent image, sixty, eighty, or even a hundred feet long, made of brick covered with stucco, and often gilded. Almost all the idols which are larger than life are thus formed; but so skilful are the artists in working in lime, that the images have the appearance of polished marble. Groups of images representing Gaudama walking with his rice-pot, followed by attendants with theirs, or illustrating some conspicuous passage in his life, are not uncommon.

Burman Lion.

The doors or gateways of religious edifices are generally guarded by huge Balus and lions, as they call them. The Balu is an evil genius, personified as a hideous man, armed with a great club. A representation of one of these frightful demons is given at the foot of page 132. They are often of colossal size, but are not so uniformly of one pattern, as the lions. The lions are always precisely alike, however different in size; and as there are no lions in Burmah, they have stumbled on a representation which horribly caricatures that lordly beast.

Sometimes other images are added, as crocodiles, turtles, dogs, &c. In the compounds of the best pagodas, are various

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Streamer.

structures, more or less elegant, presented by wealthy worshippers. Some of these resemble umbrellas; others are like shrines; but the most common are streamers, fastened to a mast. Some of these are truly beautiful. They are cylinders of fine book muslin, kept round by light hoops of ratan, and ornamented with figures cut out of silver or gold paper. On the top is the carved and gilded *henza*, or sacred bird — a creature of imagination, resembling nothing in heaven above or earth beneath.

Images and sacred edifices pass through no form of consecration; and an intelligent Burman, when pressed in argument, strenuously denies that he worships these things. He claims to use them as Papists do a crucifix. He places no trust in them, but uses them to remind him of Gaudama, and in compliance with Gaudama's commands. Hence he feels no horror at beholding them decayed; and the country is full of such as have gone to ruin. The merit of making a very small pagoda, or image, is much greater than the repairing even of the largest. The son, therefore, suffers the father's structure to sink into ruin, though trifling repairs might prolong its existence for years. The builder himself seldom attempts to repair the ravages of time, which in this country proceed with extraordinary rapidity; preferring to build anew, if again prompted to the same species of piety. That the common people do really and truly worship the very pagodas and images, is most evident. Indeed, such seldom deny it. Few would dare to strike or deface one. Even the Christians are often unable to summon courage to do such a deed.

Impressions of Gaudama's foot are shown in various places, and receive religious worship. Several of these, not only in Burmah, but in Ceylon, Siam, and Lao, are affirmed to have been really stamped there by the deity himself, and are adduced as evidences of his extensive travels. The rest are avowed copies of these impressions, and are more numerous. Some are in stone, and some in stucco, generally handsomely gilded and canopied by some respectable structure. Those of Burmah and Ceylon seem

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not to be precisely alike. Below is a Burman copy greatly reduced. I have a full description of the figures in every compartment, but could not get their mystic significations, if they have any. The serpents or *nagahs*, which encircle the foot, are always added in representations, for ornament.

Gaudama's Foot.

Worship is not performed collectively, though crowds assemble at the same time on set days. Each one makes his offerings, and recites his prayers alone. No priests officiate; no union of voices is attempted. On arriving at the pagoda or image, the worshipper walks reverently to within a convenient distance, and, laying his offering on the ground, sits down behind it, on his knees and heels, and, placing the palms of his hands together,

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raises them to his forehead, and perhaps leans forward till his head touches the ground. This is called the *sheeko*. He then utters his prayers in a low tone, occasionally bowing as before, and, having finished, rises and carries forward his gift, laying it somewhere near the idol or pagoda. Some proceed first to one of the great bells, which hang near, and strike several times with one of the deer's horns which always lie beneath. When one goes alone, this is seldom omitted.

The prayer consists of the form already quoted, ("Aneitsa, Dokekha, Ahnahta,") or of a repetition of certain protestations, such as, "I will not lie, I will not steal, I will not kill," &c. Each speaks audibly; but no one is disturbed, though scores kneel side by side. No greetings or recognitions are seen; nothing seems to divert their attention; and the profound humility of both posture and gesture, give a solemn aspect to the whole scene. Old people, who cannot remember the forms, and persons who are diffident of their ability in this exercise, get some priest to write them a few sentences, which they carry before the pagoda or idol, and, fastening it in one end of a stick, stick the other end in the ground, and put themselves for a time into the posture of prayer behind it. At Ava, quantities of these may be gathered any worship-day. The beads used in worship are made usually of black coral, or of the hard shell of the coco-nut. There are fifty or sixty on a string. Some persons carry them at all times in their hand, especially the priests, and appear, by passing over one at a time, to be saying their prayers, even in the midst of conversation.

Frequently a worshipper spends an entire day or night at the pagoda, reclining in some of the zayats. When the night is chosen, he takes his bed and some refreshments, candles, &c. These are so light that the most aged persons carry them with ease, suspending the bed from one end of a pole, and the water-jar, offering, &c., from the other. I often met these people in the zayats lying about, reading from palm-leaves, or returning in the morning to their homes. They reminded me of the embarrassment I felt, when a child, in reading of our Savior's ordering men to "take up their bed and walk." These beds consist of a clean mat, which weighs but three or four pounds, and a short, round pillow, with sometimes a cloth or sheet. The latter are rolled up in the mat, and tied with a twine, so that the whole is both light and portable.

None but priests go to the pagoda without carrying some offering, though it be but a flower, or a few sprigs plucked from a

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bush, in passing. A tasteful nosegay is the common gift, but those who can afford it carry, once a week, articles of food and raiment. The former is always cooked in the nicest manner, and delicately arranged in saucers made of the fresh plantain leaf. Women carry their gifts in shallow baskets on their heads, and men in their hands, or suspended from the ends of a shoulder-pole. They proceed in groups, gossiping and gay, and display their piety with exuberant self-complacency.

There are four days for public worship in every lunar month; viz. at the new and full moon, and seven days after each, so that sometimes their sabbath occurs after seven days, and sometimes after eight. The new and full moons are the principal sabbaths; but few persons observe even all of these. Even those who attend the pagoda, always continue their business, except during the brief absence. The aspect of the city or village, therefore, is not changed, and the stranger would not know the day had arrived, did he not visit the pagoda, or the principal avenues leading to it. There is, in fact, no sabbath in Burmah, nor is any required by their religion. It is meritorious to observe the day, but not sinful to disregard it.

The number of worshippers at the chief pagodas, is always sufficient on Sundays to produce a large amount of offerings, and on such days the slaves of the pagoda take care of such as are useful, and divide the whole among themselves. On other days, dogs and crows consume the offerings, often attacking a gift the moment the worshipper quits it, and devouring it without the slightest molestation. I used to supply myself sometimes with a handsome bouquet from before the idol, walking unmolested among prostrate worshippers. Whatever flowers or fragments are left to the next morning are swept out like common dirt.

Burmans are oppressed with a multitude of inconvenient superstitions. They observe dreams, omens, lucky and unlucky days, and believe in the casting of nativities, supernatural endowments, relics, charms, witchcraft, invulnerability, &c. The aspect of the stars, the howl of dogs, the flight of birds, the involuntary motions of the body, the cawing of crows, the manner in which fowls lay their eggs, the holes made by rats, and a hundred such things, are constantly observed. A man will not make his canoe of the intended tree, if it falls in an unlucky manner, or the knots are discovered to be unfortunately arranged. They are especially observant of the lines in the palms of one's hand. If the lines on the end of the fore-finger are disposed in circles, it indicates

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prosperity; if in arcs of a circle, great unhappiness, &c. Short fingers are regarded as a sign of lasciviousness.

Amulets and charms are worn by both sexes, but not by a large number, as among Hindus. One of these, common among military men, is the insertion of pieces of gold, or other metal, and sometimes small gems, under the skin of the arm, between the elbow and shoulder. I was allowed, by one of the Christians at Ava, to take from his arm several of these. They are of gold, inscribed with cabalistic letters.

Circumstances, of course, often tend to confirm these imaginations. The fall of the royal spire when the king removed his residence from Umerapoora was immediately succeeded by the news of the capture of Rangoon. Comets are regarded as portending great disasters, and one appeared during the advance of the British army.

The fear of witches prevails universally, and physicians derive much of their profits from the sale of medicines which are to give security from their arts. As in other countries, the persons charged with possessing infernal powers are generally poor old women. These sometimes favor the suspicion for purposes of gain, and sometimes are subject to maltreatment. Vultures and owls are birds of evil omen, and families will sometimes vacate a house on which one of these birds has alighted. The tattooing of the body is regarded as a charm. Endeavoring to ridicule an individual, once, for the extent to which he had carried this operation, he gravely assured me that it rendered him invulnerable. Pulling out my knife, and offering to test the assertion, he instantly declined, affirming that if he were a *good man*, such would indeed be the effect, but that he was not a good man!

Many of the people, especially among the Karens, Toungthoos, &c., worship Nats, which have been mentioned as inhabiting the six lower heavens, and are supposed to possess great power in human affairs. In honor of these, little huts, resembling a common dog-house, are erected on a post; and on another, of the same height in front, is fastened a flat board, on which the offerings are placed. Images of Nats are often seen among collections of idols, in the capacity of attendants. They bear a human form, and are portrayed as being very elegantly dressed. Such figures frequently ornament the base of the flag-staffs, and sacred umbrellas erected near pagodas. I never saw any, however, in or near the little huts erected for their worship. Feasts are often made to them, to avert calamity, or to be healed from sickness. On these

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occasions, every member of the family, far and near, assemble; and if any be absent, the service is considered nullified.

This worship of Nats forms no part of Boodhism, and is in fact discountenanced as heterodox. It seems to be a relic of the ancient polytheism, which prevailed in the country before its present religion was introduced.

The Burman term applied to a priest is *Pon-gyee*, or *Bon-ghee;* literally "great exemplar," or, "great glory." The Pali term *Rahan*, or "holy man," is seldom used. The Siamese name is *P'hra-song*. Some authors speak of the priests as *Telapoins;* but the term is never used by Burmans or Siamese. It seems to have been given to the priests by the French and Portuguese, perhaps from the custom of carrying, over their shaven heads, the large fan made of Tal-apot leaf.

Pongyees are not a caste, or hereditary race; nor, as has been remarked, is there any such thing as caste in Burmah. Any one may become a priest, and any priest may return to secular life, at pleasure. Thousands do, in fact, thus return every year, without the least reproach. The far greater number enter with the avowed purpose of remaining only a few months, or years, for the acquisition of learning and merit. Indeed, the majority of respectable young men enter the novitiate for a season, not only to complete their education, but because the doing so is considered both respectable and meritorious. The more acute and energetic reënter society, and, as the phrase is, "become men again." The dull, the indolent, and those who become fond of religious and literary pursuits, remain.

When a youth assumes the yellow robe, it is an occasion of considerable ceremony, of neighborly festivity, and of emolument to the monastery.* The candidate, richly clad, is led forth, on a horse handsomely caparisoned, attended by a train of friends and relations, and passes in pomp through the principal streets. Before him go women bearing on their heads his future robes of profession, and the customary utensils of a priest, with rice, fruit, cloth, china cups, &c., intended as presents to the kyoung, and its superior.

This splendor of array bears a striking similarity to the display of dress, &c., made by a nun when about to renounce the world. Henceforth, at least while he remains a priest, the youth is no more to wear ornaments, ride on horseback, or even carry an

* He who incurs the expense on this occasion, is said to have made a priest, and becomes a Thengan-taga or Pŏn-gyee-taga. See page 249.

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umbrella. The candidate is also made to pass an examination as to his belief, motives, &c., and to take upon himself certain vows.

Priests are not only to observe all rules binding on common people, but many more. They are bound to celibacy and chastity; and if married before their initiation, the bond is dissolved. They must not so much as touch a woman, or even a female infant, or any female animal. They must never sleep under the same roof, or travel in the same carriage, or boat, with a woman, or touch any thing which a woman has worn. If a priest's own mother fall into the water, or into a pit, he must not help her out except no one else is nigh, and then he must only reach her a stick or a rope. They are not to recognize any relations. They must not have, or even touch, money; nor eat after the noon of the day; nor drink without straining the water; nor build a fire in any new place, lest some insect be killed; nor spit in water, or on grass, lest some creature be defiled by eating. They must not dance, sing, or play upon musical instruments, nor stand in conspicuous places, nor wear their hair long, or any ornaments, nor have a turban, umbrella, or shoes; and their raiment must be made of rags and fragments gathered in the streets. As the burning sun makes some shelter absolutely necessary for a shorn, unturbaned head, they are allowed to carry their huge fan for this purpose, as shown in the cut. They must hold no secular office, nor interfere in the least with government. Seclusion, poverty, contemplation, and indifference to all worldly good or evil, are henceforth to distinguish them.

Priest walking out.

In eating, a priest must inwardly say, "I eat this rice, not to please my palate, but to support life." In dressing himself, he must say, "I put on these robes, not to be vain of them, but to conceal my nakedness." And in taking medicine, he must say, "I desire recovery from this indisposition, only that I may be more diligent in devotion and virtuous pursuits."

All this strictness, though required in the sacred books, is by no means exemplified in the conduct of the priests. They wear sandals, carry umbrellas, live luxuriously, and handle money. They not only wear the finest and best cotton cloth, but some of them the most excellent silks. They, however, preserve a shadow of obedience, by having the cloth first cut into pieces, and then neatly sewed together. They even look at women without much

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reserve. The huge fan, peculiar to priests, is intended partly to prevent the necessity of their seeing women when preaching, &c.; but the manner in which they are represented in native pictures, as looking over them, is not more amusing than true.

Their dress covers much more of the person than that of the laity; indeed, it vails them completely from neck to ankles. It consists of two cloths, one put on so as to form a petticoat, and fastened with a girdle, the other thrown gracefully over the shoulders and round the neck. The rule is to keep the head shaved entirely; but some permit it to grow an inch or two. I found the rule in Siam was to shave the head twice a month; and probably the same prevails in Burmah. Yellow is appropriated as the color for the dress of the priesthood, and it would be deemed nothing less than sacrilege in any one else to use it: so peculiarly sacred is it held, that it is not uncommon to see one of the people pay his devotions in due form to the old garment of a priest, hung on a bush to dry, after being washed.

Kyoungs are found in all cities and villages, and often in very small hamlets. As a partial compliance to the law, which forbids them to be erected in such places, they are generally placed at the outskirts. They are enclosed within an ample space, generally set out with fruit and shade trees. The ground is kept clear of grass or weeds, in proportion to the strictness of the superior. The kyoungs are always vastly better built than the dwellings of even the richest among the laity; and near the metropolis many of them are truly grand. With few exceptions they are built in the same manner as good dwelling-houses, only decorated with carved work, and having massive steps of brick and mortar leading up to them. The distinctive mark between common and religious or royal residences, is always observed, viz. the stages or hips in the roof. The number of these breaks depends on the beauty, size, and sacredness of the structure. The apartments are all on one floor, and often rendered truly imposing by the height and decorations of the roof. I have been in some monasteries of great size, which were solidly gilded, within and without, from top to bottom.

As to the morality of the priesthood, my information is too vague and contradictory to allow me to venture an opinion. Perhaps, however, this contradictoriness arose from a real diversity in the characters of the priests, whom my different informers had known. It is certain that, if they choose to transgress, they may do so with little danger of detection, by assuming the turban and robe of the laity. They cannot be distinguished by their shorn

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heads, as that is a sign of humiliation practised by all who go into mourning for relations. Sometimes half the community adopt this sign at the death of some very great man or member of the royal family.

Such as their literature is, it is chiefly confined to the priesthood. Few others can so much as read, without hesitation, a book they never saw before; still less understand its contents. The thousands who "finish their education" in the monasteries, furnish but few exceptions to this remark. The nation has acquired the character of "a reading people" from the fact that nearly all males do learn to read in the kyoung. But it is as the bulk of the Jews read Hebrew, or ignorant Catholic priests read Latin, without understanding any thing they read.

Their office may be called a sinecure. Few of them preach, and those but seldom, and only on special request; after which donations of clothing, &c. are always made to them. On these occasions, though only one preaches, there are generally several present. They sit cross-legged, in a row, on a raised seat, and each holds up before him his fan to prevent distraction by looking on the audience, and especially to avoid gazing at the women. The exact idea may be gained from the picture. In public worship, as has already been remarked, they have no services to perform. At funerals, they attend only when desired, and after reciting the prayers retire, with liberal gifts borne on the shoulders of boys. Marriage being utterly unholy, they have no services to render there.* Part of them, in most kyoungs, spend a portion of every day in teaching the novitiates, and whatever boys may come to learn. Deeming it wholly unprofessional to do any kind of work, most of them spend their time in sheer idleness. During their season of *lent*, as it has been called, the principal priests, especially some few of great reputation, are almost every day called to preach at some house. Liberal gifts are always expected at the close of each service.

Priest preaching.

It is the rule that each priest perambulate the streets every

* It was some time before the Christian converts could be reconciled to Mr. Judson's performing the marriage ceremony, or being present in any way. It seemed to them absolutely obscene. In Siam, priests are often present on these occasions.

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morning, till he receive boiled rice, &c. enough for the day. From the dawn of day till an hour after sunrise, they are seen passing to and fro, in groups and singly, carrying on their arm the *Thabike*, which is often sustained by a strap passing over the shoulder. They walk on briskly, without looking to the right or left, stopping when any one comes out with a gift, and passing on without the least token of thanks, or even looking at the giver.

The Thabike is a black earthen pot, containing about a peck, with a lid of tin or lackered ware, which is made to fit when inverted, so as to hold little cups of curry, meat, or fruits. The more dignified priests omit the morning perambulation, and either depend on a share of what their juniors receive, or have their own servants, and supply their private table from the bazar, and from offerings which are brought them by the devout. Except in times of scarcity, the daily supply is superabundant, and the surplus is given to day scholars, poor persons, and adherents, who perform various services round the monastery. These retainers are very convenient to the priests in many ways. They receive money, which the priests may not openly touch; go to market for such little luxuries as may be wanted; sell the superabundant gifts of clothing, mats, boxes, betel-nut, &c. Some of the priests are known to have thus become rich. Father Sangermano, who spent many years among them, declares that they make no scruple of receiving even large sums, and that "they are insatiable after riches, and do little else than ask for them."* Sometimes enormous swine are kept under the monasteries; for what purpose I could never learn, except that it is meritorious to feed dumb animals.

The daily gift of food to priests is supposed to be entirely voluntary, and doubtless generally is so. But I have often seen them make a full stop before a house, and wait for some time. A gift is generally brought at length; but if not, the priest moves on without remark. This certainly amounts to a demand. If any family is noticed constantly to neglect giving, complaint is lodged with the ruler, and fines are sure to follow. In some parts of the country, the priest, as he goes his round, rings a little bell, that all may know of his approach, and be ready. As the time of going round is long before the common hour of breakfast, families who intend to give to the priests rise before day to cook the rice. They give but about a coffee-cup full to each, and

* In Siam, those who are reputed for learning and sanctity, receive a regular but small salary from government.

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stand before their door, dealing it out thus, till the quantity they have prepared is gone. They commonly add such fruits as are in season; with segars, betel, candles, and particularly curry, or sauce, in small saucers.

The company of priests is very great, but I found few places where the exact number was known. From the data I was able to obtain, I think their proportion to the people is about as one to thirty. In some places it is greater, in others less. Ava, with a population of two hundred thousand, has twenty thousand priests. The province of Amherst, with thirty-six thousand souls, has one thousand and ten. Tavoy, with a population of nine thousand, has four hundred and fifty.

Beside the Ponghees, there are, at Ava, a considerable number of Brahmins, who are highly respected. They hold the rank of astrologers and astronomers to his majesty, in which they are supposed to be eminently skilled, and have committed to them the regulation of the calendar. They are consulted on important occasions, and give forth auguries, which are received with great confidence. The ancestors of these Brahmins appear to have come from Bengal, at no distant period. Occasionally, new ones come still.

The priesthood is arranged into a regular hierarchy. The highest functionary is the *Tha-thena-byng'*, or archbishop. He resides at Ava, has jurisdiction over all priests, and appoints the president of every monastery. He stands high at court, and is considered one of the great men of the kingdom. Next to him are the *Ponghees*, strictly so called, one of whom presides in each monastery. Next are the *Oo-pe-zins*, comprising those who have passed the novitiate, sustained a regular examination, and chosen the priesthood for life. Of this class are the teachers or professors in the monasteries. One of these is generally vice-president, and is most likely to succeed to the headship on the demise of the Pongyee. Both these orders are sometimes called *Rahans*, or *Yahans*. They are considered to understand religion so well as to think for themselves, and expound the law out of their own hearts, without being obliged to follow what they have read in books. Next are the *Ko-yen-ga-lay*, who have retired from the world, and wear the yellow cloth, but are not all seeking to pass the examination, and become Oo-pe-zins. They have entered for an education, or a livelihood, or to gain a divorce, or for various objects; and many of such return annually to secular life. Many of this class remain for life without rising in grade.

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Those who remain five years honorably, are called *Tay;* i. e., simply *priests;* and those who remain twenty, are *Maha Tay, great* or *aged priests.* They might have become Ponghees at any stage of this period, if their talents and acquirements had amounted to the required standard. By courtesy all who wear the yellow cloth are called Ponghees.

The death of a Ponghee or president of a kyoung is regarded as a great event, and the funeral is conducted with pomp and ceremony. The body, being emboweled, and its juices pressed out, is filled with honey, and swathed in many folds of varnished cloth. The whole is coated with bees-wax; that which covers the face and feet being so wrought as to resemble the deceased. These parts are then gilded. The body often lies in state for many months, on a platform highly ornamented with fringes, colored paper, pictures, &c.

During my stay at Tavoy occurred the funeral of a distinguished Ponghee. Its rarity, and the great preparations which had been made for it, attracted almost the entire populace. The body had been lying in state, under an ornamental canopy, for several months, embalmed Burman fashion. The face and feet, where the wax preserved the original shape, were visible, and completely gilded. Five cars, on low wheels, had been prepared, to which were attached long ropes of ratan, and to some of them at each end. They were constructed chiefly of cane, and not only were in pretty good taste, but quite costly withal, in gold leaf, embroidered muslin, &c. &c.

When the set day arrived, the concourse assembled, filling not only all the zayats, but all the groves, dressed in their best clothes, and full of festivity. Not a beggar, or ill-dressed person, was to be seen. Almost every person, of both sexes, was dressed in silk; and many, especially children, had ornaments of gold or silver in their ears and round their ankles and wrists. Not an instance of drunkenness or quarrelling came under my eye, or, that I could learn, occurred on either day. The body in its decorated coffin was removed, amid an immense concourse, from its place in the kyoung to one of the cars, with an excessive din of drums, gongs, cymbals, trumpets, and wailing of women. When it was properly adjusted in its new location, a number of men mounted the car at each end, and hundreds of people grasped the ropes, to draw it to the place of burning, half a mile distant. But it had not advanced many paces, before those behind drew it back. Then came a prodigious struggle. The thousands in front exerted all their strength to get it forward, and those behind with

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equal energy held it back. Now it would go ten or twelve paces forward, then six or eight backward; one party pretending their great zeal to perform the last honors for the priest, the other declaring they could not part with the dear remains! The air was rent with the shouts of each party to encourage their side to exertion. The other cars of the procession were dragged back and forth in the same manner, but less vehemently. This frolic continued for a few hours, and the crowd dispersed, leaving the cars on the way. For several days, the populace amused themselves in the same manner; but I attended no more, till informed by the governor that at three o'clock that day the burning would certainly take place.

Repairing again to the spot, I found the advancing party had of course succeeded. The empty cars were in an open field, while that which bore the body was in the place of burning, enclosed by a light fence. The height was about thirty feet. At an elevation of fifteen or sixteen feet, it contained a sort of sepulchral monument, like the square tombs in our church-yards, highly ornamented with Chinese paper, bits of various colored glass, arranged like flowers, and various mythological figures; and filled with combustibles. On this was the body of the priest. A long spire, decorated to the utmost, and festooned with flowers, completed the structure. Soon after the appointed hour, a procession of priests approached, and took their seats on a platform within the enclosure, while in another direction came "the tree of life," borne on the shoulders of men, who reverently placed it near the priests. It was ingeniously and tastefully constructed of fruits, rice, boxes, cups, umbrellas, staffs, raiment, cooking utensils, and, in short, an assortment of all the articles deemed useful and convenient in Burman house-keeping. Women followed, bearing on their heads baskets of fruits and other articles. All these offerings, I was told, were primarily for the use of the deceased. But as he only needed their spiritual essence, the gross and substantial substances remained for the use of the neighboring monastery.

The priests, with a small audience of elderly persons, now mumbled over the appointed prayers, and, having performed some tedious ceremonies, retired. Immediately sky-rockets and other fireworks were let off, at a little distance. From the place of the pyrotechnics, long ropes extended to the funeral cars, to which were fastened horizontal rockets bearing various pasteboard figures, as in the picture. Presently men with slow matches touched off one of these; but it whizzed forward only a little way, and ex-

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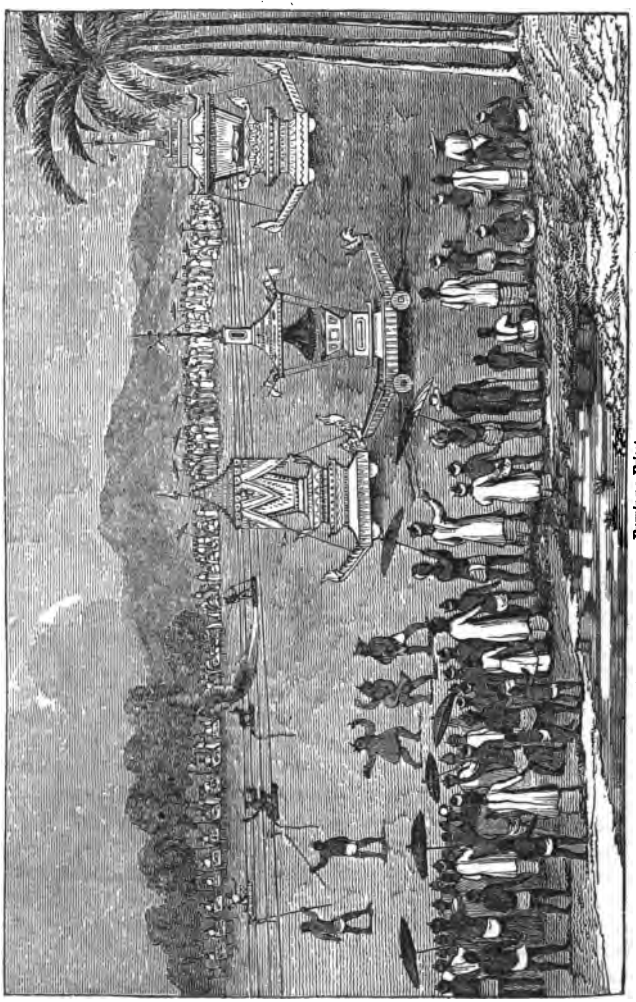

Burning a Priest.

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pired. Another failed in the same manner, and shouts of derision rose from the crowd. The next rushed forward, and smashed a portion of the car, which called forth strong applause. Another and another dashed into the tottering fabric, while several men were seen throwing fagots and gunpowder into it, till, finally, a furious rocket entering the midst of the pile, the whole blazed up, and the poor priest was exploded to heaven! Fancy fire-works concluded the ceremony, and the vast crowd dispersed. In the background of the picture are hucksters vending fruits, &c., and in the centre some musical buffoons.

The circumstance that a great proportion of the males of the country are for a time members of the priesthood, while it serves to confirm and perpetuate the national faith, tends also to lower the influence of the clergy. Political influence they have none, and have never sought. They are respected while they continue to wear the yellow cloth, but on relinquishing it retain no more consideration on that ground. Comparatively few remain permanently in the priesthood, and these not often the most intellectual. Their literary pursuits (so called) have, of course, no tendency to expand or elevate, being a tissue of fables and extravagances; but, these books ascribing high merit to seclusion and contemplation, those who persist generally become calm, quiet, and austere. They maintain respect, not by lordly assumptions, but by a character for humility and piety. The higher priests are seldom intolerant, except when they consider their religion in danger, and are often men whom every one must respect. Foreigners generally receive at their hands kindness and hospitality. The inferior priests and novitiates are often the reverse of this in all things. Proud, empty, and presumptuous, they claim honors from foreigners, which they cannot receive, and display, in all their ways, bigotry and folly.

Though no where required, or even authorized, by the Bedagat, there are in many places bands of priestesses or nuns, called *Ma-thela-shen*, or sometimes *Ma-thao-daw*. They are few in number,* and regarded with but little veneration. Like priests, they may return to common life at pleasure. Most of them are aged, though some are young. The latter often avow their object to be a better selection for a husband, through the conspicuity given them by the office. In most cases of the old people, the profession is regarded as little else than a pretext for begging. Unlike priests in this respect, they are seen about the streets all day

* In Siam, still fewer. There are but a dozen or two in all Bankok.

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long, often asking alms openly, and sometimes clamorously. They are known by dressing in white, which no other women do, and having their head shaved. They dwell, apart from society, near the kyoungs, into which they have free access, and where they perform various menial services.

Both priests and nuns are under the control of a civil officer, called *Kyoung-serai*, or clerk of the monasteries, who derives his appointment from the Tha-thena-byng, but is considered a crown officer. He keeps a register of all kyoungs and their lands, inquires into all disputes among the priests, or between them and the citizens, and in general watches over the outward demeanor of the clergy.

Though remarkably united in their religious opinions, Burmans are not entirely accordant. Sects have arisen, the chief of which is that of the *Kolans*, who are said to be numerous and spreading. Kolan was a reformer, who lived about fifty years ago, and taught a semi-atheism, or the worship of WISDOM. Homage was to be paid to this, wherever found; of course not a little was to be rendered to himself. Preachers and teachers of this sect, always from among the laity, frequently rise, and gain many followers. Many of the nobles are said to be of this sentiment. Most of this sect are near Ava, and in the towns on the Irrawaddy. They are called *Paramats*, from a word which signifies "the good law." They discard the worship of images, and have neither priests nor sacred books. Kolan took the Be-dam-ma, (the first part of the Bedagat,) and, after revising it, adopted it as a good creed; but it is not much copied among his followers. Until lately, the Kolans have been greatly persecuted; but at present little notice is taken of them.

It has been observed by travellers that this people is remarkably tolerant in religious matters. In a restricted sense, this is certainly true. Foreigners of every description are allowed the fullest exercise of their religion. They may build places of worship of any kind, in any place, and have their public festivals and processions, without molestation. But no nation could be more intolerant to their own people. No Burman may join any of these religions under the severest penalties. Despotic as is the government, in nothing does it more thoroughly display that despotism, than in its measures for suppressing all religious innovation, and supporting the established system. The whole population is divided into allotments of ten families, under a petty officer. Over every ten of these allotments is another officer, to whom the others report. These chiefs of a hundred families are

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under the supervision of a higher officer, who takes cognizance of all causes. On stated days, every chief of ten families is required to bring forth his company to the appointed observances. He does not indeed notice mere remissness; but if any person be habitually absent, he must produce either a good reason or a bribe. The whole population is thus held in chains, as iron-like as caste itself; and to become a Christian openly is to hazard every thing, even life.

In the British provinces, the national faith, being robbed of the support of the secular arm, seems to be cherished so much the more by national feeling. Expectancy that the religion of the new rulers may spread, seems to awake greater vigilance that it may not. Pagodas, kyoungs, and priests are well supported, and the clergy seem anxious to propitiate popular favor, to stand them instead of government patronage. It is therefore no easier to distribute tracts, or obtain an audience in Maulmain, than in Rangoon or Ava, though schools are more easily established. Persecution is shown in every form, except official. Neighborly acts are often refused to Christians, and in some cases, were it not for the missionary, the convert could scarcely escape absolute want.

REMARKS.

No false religion, ancient or modern, is comparable to this. Its philosophy is, indeed, not exceeded in folly by any other; but its doctrines and practical piety bear a strong resemblance to those of holy Scripture. There is scarcely a principle or precept in the Bedagat which is not found in the Bible. Did the people but act up to its principles of peace and love, oppression and injury would be known no more within their borders. Its deeds of merit are in all cases either really beneficial to mankind, or harmless. It has no mythology of obscene and ferocious deities; no sanguinary or impure observances; no self-inflicted tortures; no tyrannizing priesthood; no confounding of right and wrong, by making certain iniquities laudable in worship. In its moral code, its descriptions of the purity and peace of the first ages, of the shortening of man's life because of his sins, &c., it seems to have followed genuine traditions. In almost every respect, it seems to be the best religion which man has ever invented.

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At the same time, we must regard Boodhism with unmeasured reprobation, if we compare it, not with other false religions, but with truth. Its entire base is false. It is built, not on love to God, nor even love to man, but on personal merit. It is a system of religion without a God. It is literally atheism. Instead of a Heavenly Father, forgiving sin, and filial service from a pure heart, as the effect of love, it presents nothing to love, for its Deity is dead; nothing as the ultimate object of action but self; and nothing for man's highest and holiest ambition but annihilation.

The system of merit corrupts and perverts to evil, the very precepts whose prototypes are found in the Bible; and causes an injurious effect on the heart, from the very duties which have a salutary effect on society. Thus, to say nothing of its doctrines of eternal transmigration, and of uncontrollable fate, we may see, in this single doctrine of merit, the utter destruction of all excellence. It leaves no place for holiness; for every thing is done for the single purpose of obtaining advantage.

Sympathy, tenderness, and all benevolence, would become extinct under such a system, had not Jehovah planted their rudiments in the human constitution. If his neighbor's boat be upset, or his house on fire, why should the Boodhist assist? He supposes such events to be the unavoidable consequences of demerit in a former existence; and, if this suffering be averted, there must be another of equal magnitude. He even fears that by his interfering to prevent or assuage his neighbor's calamity, he is resisting established fate, and bringing evil on his own head!

The same doctrine of merit destroys gratitude, either to God or man. If he is well off, it is because he deserves to be. If you do him a kindness, he cannot be persuaded that you have any other object or reason than to get merit; and feels that he compensates your generosity by furnishing the occasion. If the kindness be uncommon, he always suspects you of sinister designs. In asking a favor, at least of an equal, he does it peremptorily, and often haughtily, on the presumption that you will embrace the opportunity of getting merit; and, when his request is granted, retires without the slightest expression of gratitude. In fact, as has been already stated, there is no phrase in his language that corresponds with our "I thank you."

The doctrine of fate is maintained with the obstinacy and devotedness of a Turk. While it accounts to them for every event, it creates doggedness under misfortune, and makes forethought useless.

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Boodhism allows evil to be balanced with good, by a scale which reduces sin to the shadow of a trifle. To sheeko to a pagoda, or offer a flower to the idol, or feed the priests, or set a pot of cool water by the way-side, is supposed to cancel a multitude of sins. The building of a kyoung, or pagoda, will outweigh enormous crimes, and secure prosperity for ages to come. Vice is thus robbed of its terrors; for it can be overbalanced by easy virtues. Instances are not rare of robbery, and even murder, being committed, to obtain the means of buying merit. All the terrors, therefore, with which hell is represented, do but serve to excite to the observance of frivolous rites. The making of an idol, an offering, or some such act, is substituted for repentance and reparation, for all inward excellence, and every outward charity.

It ministers also to the most extravagant pride. The Boodhist presumes that incalculable merit, in previous incarnations, has been gained, to give him the honor of now wearing human nature. He considers his condition far superior to that of the inhabitants of the other islands in this system, and his chance of exaltation to be of the most animating character. Conceit, therefore, betrays itself in all his ways. The lowest man in society carries himself like the "twice born" brahmin of Hindustan.

We need not multiply these remarks. It is enough to move our sympathy to know that this religion, however superior to any other invented by man, has no power to save. Though we have no stirring accounts to present of infants destroyed, or widows burned, or parents smothered in sacred mud, it is enough that *they are perishing in their sins.* It matters little whether a soul pass into eternity from beneath the wheels of Juggernaut, or from amid a circle of weeping friends. The awful scene is beyond! May the favored ones of our happy land be induced to discharge their duty to these benighted millions.

END OF VOLUME I.

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JUST PUBLISHED,

THE EIGHTH EDITION OF THE

ELEMENTS OF MORAL SCIENCE.

BY FRANCIS WAYLAND, D. D.

President of Brown University, and Professor of Moral Philosophy.

This work has been extensively and favorably reviewed in the leading periodicals of the day, and has already been adopted as a class-book in most of the collegiate, theological, and academical institutions of the country.

It is now thoroughly revised, improved, and handsomely stereotyped, and rendered a permanent work.

[From the Literary and Theological Review, by Leonard Woods, Jr]

This is a new work on morals, for academic use, and we welcome it with much satisfaction. It is the result of several years' reflection and experience in teaching, on the part of its justly distinguished author; and if it is not in every respect perfectly what we could wish, yet, in the most important respects, it supplies a want which has been extensively felt. It is, we think, substantially sound in its fundamental principles, and, being comprehensive and elementary in its plan, and adapted to the purposes of instruction, it will be gladly adopted by those who have for a long time been dissatisfied with existing text-books, particularly the work of Paley. The style is simple and perspicuous, and at the same time manly and forcible. It is an eminent merit of the author, that he has made a system of Christian morals. We consider the work as greatly superior to any of the books hitherto in use, for academic instruction.

[From the Biblical Repertory and Theological Review, Princeton, N. J.]

We hail every well-designed effort to improve our knowledge of Moral Science. The work of Dr. Wayland has arisen

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gradually from the necessity of correcting the false principles and fallacious reasonings of Paley. It is a radical mistake in the education of youth, to permit any book to be used by students as a text-book, which contains erroneous doctrines, especially when these are fundamental, and tend to vitiate the whole system of morals. We have been greatly pleased with the method which President Wayland has adopted: he goes back to the simplest and most fundamental principles; he takes nothing for granted but truths which cannot be denied; and in the statement of his views he unites perspicuity with conciseness and precision. In all the author's leading fundamental principles we entirely concur.

[From Rev. Leonard Woods, D. D., Theological Seminary, Andover.]

It is with pleasure that I comply with your request in regard to Dr. Wayland's work on Moral Philosophy. I will say, in brief, that, so far as I have perused the work, I am more entirely pleased with it than with any work of the kind with which I am acquainted; and it is my opinion, that, with the revisions which the author will, of course, make in subsequent editions, it will be suited, in an eminent degree, to be useful in our academies, colleges, and theological seminaries.

[From Rev. Wilbur Fisk, President of the Wesleyan University, Middletown, Conn.]

I have examined, with great satisfaction and interest, the "Elements of Moral Science," from your press, by Dr. Wayland. The work was greatly needed, and is well executed. Dr. Wayland deserves, and I doubt not will receive, the grateful acknowledgments and liberal patronage of the public. I need say nothing further to express my high estimate of the work, than that we shall immediately adopt it as a text-book in our university.

[From Hon. James Kent, late Chancellor of the State of New York.]

The work by President Wayland (the "Elements of Moral Science") has been read by me attentively and thoroughly, and I think very highly of it. The author himself is one of the most estimable of men, and I do not know of any ethical treatise in which our duties to God, and to our fellow-men, are laid down with more precision, simplicity, clearness, energy, and truth. I think they are placed on the soundest foundations; and though I may not, perhaps, assent to every thing he says, yet I have no hesitation in declaring it to be worthy of the attention of the general reader, and the patronage of those institutions in which moral philosophy is taught.

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THE ORIGIN AND HISTORY OF MISSIONS; a Record of the Voyages, Travels, Labors, and Successes of the various Missionaries, who have been sent forth by Protestant Societies and Churches to evangelize the Heathen; compiled from authentic Documents; forming a complete MISSIONARY REPOSITORY; illustrated by numerous Engravings, from original Drawings made expressly for this Work. By the Rev. JOHN O. CHOULES, New Bedford, Mass., and the Rev. THOMAS SMITH, late Minister of Trinity Chapel, London. Fifth Edition, continued to the present time.

The original cost of the stereotype plates, engravings, &c., to this work, considerably exceeded $7000, which necessarily so enhanced the price of former editions ($13 per copy), that many were precluded from purchasing it, who would otherwise have gladly done so.

The present proprietors, having purchased the work at a considerable deduction from cost, and being desirous of placing it within the reach of *every one* wishing to possess this valuable repository of missionary intelligence, have determined to put it at the *very low price* of $7 per copy, trusting that by this means it will receive from an enlightened Christian community the *extensive patronage* which the merits and importance of the work demand.

RECOMMENDATIONS.

The plan and object of the ORIGIN AND HISTORY OF MISSIONS having been submitted to us, we beg leave most cordially to recommend it to the attention of the religious public, considering it highly calculated to extend the interest which is already felt on behalf of the great missionary enterprise.

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Rev. DAVID GREENE, } *Board of Commissioners for Foreign Missions.*

Rev. LUCIUS BOLLES, D. D., *Corresponding Secretary of the Baptist Board of Foreign Missions.*

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[Extract from the Report of the Committee of the Baptist General Convention on Publications.]

The ORIGIN AND HISTORY OF MISSIONS, by the Rev. J. O. Choules, having been referred to the notice of this Committee, they have fully examined the number already printed, and possessed themselves of the views of the conductors of the work. The Committee are happy to express their entire confidence in the qualifications of the author, and belief that the work will richly merit the attention of the religious public.

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HARRIS'S WORKS.

MAMMON; (PRIZE ESSAY;) or, Covetousness the Sin of the Christian Church. Third American, from the Twentieth London Edition.

This work has already engaged the attention of churches and individuals, and receives the highest commendations. The publishers take pleasure in presenting the following united recommendation from clergymen, in this city:—

Having read the Prize Essay of the Rev. John Harris, entitled "Mammon, or Covetousness the Sin of the Christian Church," we cordially recommend it as deserving the serious perusal of the professed followers of Christ.

Its general circulation will be a powerful means of increasing the spirituality of the churches, and of advancing every good work which depends in any measure upon pecuniary contributions.

R. ANDERSON,	BARON STOW,	H. WINSLOW,
DAVID GREENE,	WM. HAGUE,	LUCIUS BOLLES,
DANIEL SHARP,	G. W. BLAGDEN,	WM. JENKS,
WM. M. ROGERS,	J. H. FAIRCHILD,	A. BOIES.

UNION; or, The Divided Church made One.

CONTENTS.—Chapter I. The Scripture Doctrine of the Unity of the Church.—II. The Nature of that Unity; or, wherein its Oneness consists.—III. Schism, the Breach of that Unity.—IV. The Causes of Schism; especially those which existed from Apostolic Times to the Period of the Reformation.—V. The Principal Means which have perpetuated Divisions from that Period to the Present.—VI. Various Tests by which the schismatical Spirit may be detected in Individuals and in Churches.—VII. Its Sinfulness and Evils.—VIII. Its Pleas and Disguises.—IX. Its Removal; or, the Kind of Union to be attempted.—X. The Means by which this Union should be sought.—XI. The Reasons which should impel the Christian Church to unite.

ZEBULON; or, The Moral Claims of Seamen stated and enforced. First American, revised from the Third London Edition. Edited by Rev. W. M. ROGERS, Pastor of Franklin Street Church, and Rev. DANIEL M. LORD, Seamen's Preacher, Boston.

This work was written in consequence of an advertisement published by the British and Foreign Sailors' Society, offering a premium of FIFTY POUNDS for the best Essay on the moral claims of British seamen.

The adjudicators, W. H. Murch, President of Stepney College, and Rev. John Clayton, Jr., of Hackney, in their report, say:—"It is proper to remark that the names of the authors are unknown to us. Whilst, then, we have great pleasure in recording that some of the other essays are written with ability, and are well adapted to the proposed object, we have no hesitation in coming at the decision that this is entitled to the prize. We earnestly pray that this appeal to the wisdom, humanity, and piety of the public may meet with an honest response."

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New and Improved Edition.

MEMOIR OF GEORGE DANA BOARDMAN,

Llate Missionary to Burmah,

CONTAINING MUCH INTELLIGENCE RELATIVE TO THE BURMAN MISSION.

BY REV. ALONZO KING, OF NORTHBORO', MASS.

A correct likeness of Mr. Boardman, engraved on steel, from a painting in possession of the family, and a beautiful vignette representing the baptismal scene just before his death, have been added.

[From Rev. J. O. Choules, of New Bedford.]

I have read the Memoir of Boardman with great satisfaction. * * * The great charm in the character of Mr. Boardman was his fervent piety; and his biographer has succeeded admirably in holding him up to the Christian world as the pious student, the faithful minister, and the self-denying, laborious missionary. To the student, to the Christian minister, it will be a valuable book, and no Christian can peruse it without advantage. I hope our ministering brethren will aid in the circulation of the Memoir. Every church will be benefited by its diffusion among its members. Yours, &c., JOHN O. CHOULES.

[From the Christian Watchman.]

This Memoir belongs to that small class of books, which may be read with interest and profit by every one. It comprises so much of interesting history; so much of simple and pathetic narrative, so true to nature; and so much of correct moral and religious sentiment, that it cannot fail to interest persons of all ages and of every variety of taste.

[From Rev Baron Stow.]

No one can read the Memoir of Boardman, without feeling that the religion of Christ is suited to purify the affections, exalt the purposes, and give energy to the character. Mr. Boardman was a man of rare excellence, and his biographer, by a just exhibition of that excellence, has rendered an important service, not only to the cause of Christian missions, but to the interests of personal godliness.

Yours, with esteem, BARON STOW.

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Gould, Kendall, & Lincoln's Publications.

MEMOIR OF MRS. ANN H. JUDSON,

LATE MISSIONARY TO BURMAH.

New and Enlarged Edition.

Including a History of the American Baptist Mission in the Burman Empire to the present Time.

BY JAMES D. KNOWLES,

Professor of Pastoral Duties in the Newton Theological Institution.

EMBELLISHED WITH ENGRAVINGS.

Twenty-five thousand copies of this work have been sold in the United States, besides several editions in England. It has also been printed in French, and is about to be published in the German language; which shows that it is a work of no *ordinary* interest.

[Extract from Mrs. Hale's Ladies' Magazine.]

We are glad to announce this work to our readers. The character of Mrs. Judson is an honor to American ladies. The ardent faith that incited her to engage in an enterprise so full of perils; the fortitude she exhibited under trials which it seems almost incredible a delicate woman could have surmounted; her griefs, and the hopes that supported her, should be read in her own expressive language. Her talents were unquestionably of a high order; but the predominant quality of her mind was its energy. The work contains, besides the life of Mrs. Judson, a History of the Burman Mission, with a sketch of the Geography, &c., of that country, and a Map accompanying, and a beautifully engraved portrait of Mrs. Judson.

[From the London New Baptist Miscellany.]

This is one of the most interesting pieces of female biography which has ever come under our notice. No quotation, which our limits allow, would do justice to the facts, and we must therefore refer our readers to the volume itself. It ought to be immediately added to every family library.

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MEMOIR OF REV. WILLIAM CAREY, D. D., forty Years Missionary in India. By Rev. EUSTACE CAREY. With an Introductory Essay, by FRANCIS WAYLAND, D. D., President of Brown University. With a correct Likeness.

[From the Monthly Paper of the Baptist General Tract Society.]

This is a work of surpassing interest, which no Christian can read without profit. The mechanical execution is excellent, and reflects much credit on the enterprising publishers. They have given to the American public an imperishable work, that will be perused with intense interest by generations yet unborn.

We have seldom, if ever, read a book which has impressed us with such a conviction of the importance of its being most extensively circulated. With the Memoir of our own Mrs. Judson, it ought to have a place in every family and in every library.

[From the Boston Recorder.]

A Memoir of Dr. Carey must of necessity give an account of the rise of Baptist Missions in the East Indies, their embarrassments, their struggles, and their success. For this reason, as well as on account of the character of Dr. Carey, it must be a work of intense interest.

[From Zion's Herald.]

The compiler observes in his Preface, that his endeavor has been to exhibit the Christian and the missionary, rather than the scholar. We think he has succeeded. It is in the character of a Christian missionary that Dr. Carey preëminently shines. It was through his labors, under the blessing of God, that a character and stability were given to missionary operations in India, which have justly made them the admiration of the Christian world. We compliment the publishers for the beautiful style in which they have issued this book.

[From the Richmond Religious Herald.]

The name of Carey awakens feelings of the most interesting character in the mind of every reflecting Christian, whose heart is alive to the prosperity of the Redeemer's kingdom on earth, and who longs for the spiritual welfare of a perishing world. The life of the founder of modern missions, the pioneer in those efforts which, we believe, are destined to fill the whole earth with the glory of God, and to cause the kingdoms of the earth to become the kingdoms of the Lord, cannot be perused with ordinary emotions, nor without feelings of devout gratitude, that God was pleased, in his own time, to raise up an instrument so well qualified for the mighty undertaking.

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[From Rev. Lyman Beecher, D. D.]

Gentlemen:—I cheerfully accord the testimony of my high approbation to the Works of Andrew Fuller. He is one of the few great, original, and holy men, whom God occasionally raises up to dispel the mists which gather about the truth, and bring out the unobscured illumination of the Word of God. No human mind has ever been unerring in all its expositions of revealed truth; but Edwards and Fuller have comprehended, in my opinion, both the letter and spirit of the Bible in an eminent degree. With both I have been deeply conversant, from the commencement of my ministry to the present day, and have uniformly and earnestly recommended to theological students and young ministers, to imbue their minds with their heavenly dispositions, to acquire their habits of accurate definition and discrimination, while they possess themselves of their judicious opinions and powerful arguments. A better service for the truth, to the present day, can scarcely be done, than by the extensive circulation of the Works of Andrew Fuller. May it please the Lord to give you great success in the enterprise.

Yours respectfully, LYMAN BEECHER.

[A reviewer says,]

This work, in the material and style of execution, is highly creditable to the American press. The publishers, in issuing this work, have conferred an obligation upon the community, and will doubtless be rewarded in a liberal return of their investment. Mr. Fuller was among the few extraordinary men who have ever appeared in this world. He possessed a great vigor of intellect, and an uncommon share of good sense, inflexible integrity, and the most ardent love of truth.

[Another reviewer says,]

The Works of Andrew Fuller have been before the public for several years. Public opinion has passed on them its decisive sentence. They have taken their place among the standard theological writings in the English language.

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BARON STOW, R. H. NEALE,
DANIEL SHARP, J. W. PARKER.

[From R. E. Pattison, D. D., President of Waterville College.]

I should sooner recommend the Notes to that class of persons for whom they were designed, than any other with which I am acquainted. R. E. PATTISON.

[From Rev. S. Chapin, D. D., Pres. of Columbia College, Washington, D. C.]

One excellence of Professor Ripley is, that he helps the reader where he needs help, and when he does not, he lets him go alone. On plain texts, his notes are not obtruded; but on the obscure, they are sound and satisfactory. In a word, I view the work as possessed of much merit, and well adapted to promote biblical knowledge and the cause of religion. S. CHAPIN.

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[From Rev. Luther Crawford, Sec. Am. Bap. Home Miss. Society, N. York.]

I cannot but regard this as the *safest* and *most unexceptionable* work there is to be found of the kind, and should rejoice to hear of its extensive circulation through all our families and Sabbath schools. LUTHER CRAWFORD.

[From Rev. J. S. Bacon, Lynn, Mass.]

The notes are almost wholly explanatory; they are brief, to the point, and are for the most part confined to those passages which, to the young and inexperienced especially, really need some explanation. J. S. BACON.

[From Rev. R. Turnbull, Pastor of the South Baptist Church, Hartford, Conn.]

I have had a fair opportunity of becoming acquainted with the merits of the work. I can unhesitatingly say, that it is almost every thing I could wish as a class-book.

ROBERT TURNBULL.

[From Rev. J. A. Warne, Editor of the Comprehensive Commentary.]

His criticisms are just, judicious, and unostentatious; and often the results of much research. It may not seem proper to institute comparisons between Ripley and Barnes; and yet I will just say, that Professor Ripley is, in my judgment, by far the safer, the more modest, and the less ostentatious guide; and I cannot but wish he were adopted *universally*, in place of Barnes, in our Sabbath schools. JOSEPH A. WARNE.

[From Rev. N. Kendrick, D. D., Prof. in the Hamilton Lit. and Theol. Inst.]

I think them superior, for the use of Sabbath schools, to any exposition I have seen of this part of the divine Word. The correctness of sentiment which they inculcate — the judgment with which the most important points of the passages are selected for explanation — the perspicuity and precision with which these are treated — the judicious references to ancient usages, which throw light on difficult texts — their adaptation to awaken in youth an interest for the study of the sacred Scriptures, and to aid their inquiries after divine truth — give them a decided claim upon the patronage of the Christian community. NATHANIEL KENDRICK.

[From Rev. B. T. Welch, D. D., Pastor of Pearl St. Church, Albany, N. Y.]

The notes, though brief, contain much information of an important character, and are, in my judgment, admirably adapted to the object for which they were written. B. T. WELCH.

[From Rev. Jeremiah Chaplin, D. D., late President of Waterville College.]

He seems to have hit on the proper medium between that conciseness which leaves the mind of the reader unsatisfied, and that prolixity which exhausts his patience and loads his memory with useless lumber. This is a rare excellence in writings of any kind, and especially in those whose object is to illustrate the Word of God. JEREMIAH CHAPLIN.

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[From the Minutes of the Boston Association.]

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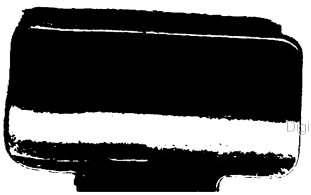

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